The Key of Knowledg,

Opening

The PRINCIPLES *of* RELIGION:

And

The Path of Life,

Directing

The PRACTICE of true PIETIE:

Design'd

For the Conduct of *Children* and *Servants*, in the right way to Heaven and Happiness.

By *T. W.* D. D.

Prov. 22. 6.

Train up [*or*, Chatechize] *a Child in the way he should go: and when he is Old he will not depart from it.*

Psal. 119. 9.

Wherewith shall a Young man *cleanse his way? By taking heed thereto according to thy Word.*

LONDON. Printed for *Tho. Parkhurst*, at the Bible and three Crowns, at the lower end of *Cheapside*, near *Mercers Chappel*. 1682.

BRITIS... MUSEUM

To all young Perſons, who deſire a happy life here; and, in the end, Eternal life in Heaven.

REmember thy Creatour in the Daies of thy youth, is the wiſe Counſel of the wiſeſt of men, *Solomon*. A multitude of young People neglecting this great Duty, and never ſeriouſly thinking of that God that made them, have run headlong into Hell fire. And what a wofull thing is it for any to ſpend their time in *vain Pleaſures* here, and then to lie roaring in *intolerable pains* in Hell for ever and ever! Take heed leſt this be thy ſtate, who now readeſt theſe Lines. Know, tho' thou perceiveſt it not, thou now ſtandeſt upon the very edge and brink of Eternity. The leaſt touch of God's

* *Eccleſ.* 12. 1.

hand may ſend thee into another world. Thou art a mortal Creature. As ſure as thou liveſt, thou muſt at length die: and then what ſhall become of thy Soul to Eternity? When thy Body drops into the duſt, thy Soul which never dies, will go to Heaven or Hell, there to remain for ever and ever. And how ſoon thou may'ſt die thou knoweſt not. If thou vainly flattereſt thy ſelf with hopes of long life, God may ſay to thee, *Thou fool, this night thy Soul ſhall be required of thee,* And then where art thou? Do'ſt thou yet know thy State? Thou waſt *born in Sin, being by Nature a Child of Wrath*, and Heir of Hell. If thou art ſtill in this ſtate (as thou certainly art, unleſs thou art *born again*) thou ſtandeſt upon the *Brink of Hell*, and art every moment in danger of eternal Damnation. Nothing but the Patience of God, upon which thou do'ſt daily treſpaſs by every Sin thou committeſt, keeps thee out of the *burning Lake*, that

Luk. 12. 20.

Joh 9.34. *Eph.* 2. 3.

Joh. 3.3.

*Rev.*21.8.

place

place of torment which is prepared for Sinners. And tho' thou canſt eat, drink, and be merry, and when the night is come, lie down in thy Bed and ſleep ſecure, certain it is thou art all this while within an *hand's-breadth* of Hell-fire. For what's thy Life? *Behold* (ſaith *David*) *thou haſt made my daies as an hand-breadth, and mine age is as nothing before thee: verily every man at his beſt ſtate is altogether vanity.* And again ſaith he, *the wicked ſhall be turn'd into Hell.* So that while thou art in the guilt of Sin, thou hangeſt by a *brittle thread*, a frail Life, over the burning Lake; and by every Sin thou committeſt, thou provokeſt God to cut this thread in two. How canſt thou live ſecure, when there is nothing but this poor *Paper-wall* of a mortal body between thy Soul and Hell-fire? *Pſal.* 39. 5. *Pſal.* 9. 17.

Now if thou art not ſtrangely ſtupid, and one whom God hath already ſealed up under *hardneſs of heart* to Damnation, thou *Rom.* 2. 5. *Acts* 28. 27.

may'ſt plainly perceive, that thou art infinitely concern'd, with all poſſible ſpeed, to take care that *thy Soul may be ſaved*, that ſo, whenever it ſhall pleaſe God to take thee hence by death, thou may'ſt be for ever happy in heaven. How happy would'ſt thou be all the reſt of thy days, if thou had'ſt but once ſecur'd the ſalvation of thy Soul, and waſt but well aſſur'd thou ſhould'ſt be happy for ever?

Acts 16. 30. *But what ſhall I do to be ſaved? What muſt I do that I may go to heaven when I die? If I knew how to ſecure the ſalvation of my Soul, it ſhould be the firſt thing I would do.*

Is this thy Enquiry and Reſolve? Art thou in good earneſt? Then know that this *little Book* is very happily come into thy hand. For the very Deſign of it is to make plain the *way to Heaven* to thee, and to tell thee *what thou muſt know, and do to be ſaved*, and give thee a plain direction for the doing of it, ſo that, if thou do'ſt not wilfully *deſtroy thy ſelf*, thou

thou may'ſt certainly be everlaſtingly happy.

Know then that there are ſome things which God hath made neceſſary to be known and beleiv'd to Salvation: and ſome things neceſſary to be done. *The knowledge of God and Chriſt, and Obedience to the Gospel, requiring Repentance, Faith, and Holy life,* are altogether neceſſary to Salvation. For the Lord Jeſus Chriſt, the Son of God, who is the onely Saviour of loſt men, hath plainly declar'd that he will not ſave any but upon theſe terms, And therefore tho' *This is a faithfull ſaying and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners:* yet it is no leſs certain, that *He ſhall at length be revealed from Heaven, with his mighty Angels, in flaming Fire, to take vengeance on them that know not God, and that obey not the Gospel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting Deſtruction from the preſence of the Lord, and*

1 *Tim.* 1. 15.

2 *Theſſ.* 1, 7, 8, 9.

from the glory of his power.

Now these things which are so necessary to salvation, are here briefly comprehended in a short *Scripture-Catechism*, which therefore I advise thee to get perfectly by heart. Know the *Answers* are the very words of Scripture, which is the very *Word of God*, on which thou may'st safely venture thy Soul. And when thou canst readily repeat these words, with the mention of the places of Scripture where they are to be found, thou wilt be able *to give*

1 Pet. 3. 15. *any man that asks thee, a Reason of thy* Faith, *or Hope*, by a ready mention of that Scripture on which it is grounded.

But that thy *Hope may not*

Rom. 5. 5. *make thee asham'd*, rest not in the bare repeating of these words, and bearing them in thy memory, but be sure thou knowest well the meaning of the things required of thee for thy Salvation, by thy own sense and experience; as of Repentance and Regeneration or being born of the Spirit, faith in Christ,

Christ, and Obedience to the Gospel. Do the things, and so shalt thou best know the meaning of the words, for thy Souls good. To do God's will is the only way to have a saving knowledge of his word. *If any man* (saith our Saviour) *will do his Will, he shall know my Doctrine to be of God. Repent therefore and be converted*; break off thy sins with a hearty sorrow that thou hast thereby offended a good God; and lead a new life: Believe in the Lord Jesus Christ, and trust in him alone for thy Salvation. Submit thy self to him, and seriously endeavour to do all those things which he requires of thee in his word and Gospel, and *thou shalt be saved, and inherit life Eternall.*

Joh. 7. 17. *Act.* 3. 19. *Act.* 16. 31. *Mat.* 12. 21.

What *Duties* God requires of thee, whether as a *Child* or a *Servant*, I have plainly shew'd thee from the word of God: Read thy Duty oft, and never fail to do it. This is the way to bring down God's Blessing upon

thee, and to become happy in his favour.

When thou comeſt to be of a competent Age (that of ſixteen years is the ordinary time) prepare thy ſelf for the right receiving of the Bleſſed Sacrament of the *Lord's Supper*. Know that in thy *Baptiſm* a ſolemn *Covenant* was ſealed, whereby thou waſt obliged *to forſake the World, the Fleſh, and the Devill, and to believe in God, and ſerve him, in Holineſs and Righteouſneſs all the days of thy life*. Now know, if the Vanities and Pleaſures of this world, gratifying thy natural appetites and Inclinations, have drawn off thy mind and heart from the Remembrance, Love and Service of God, thou haſt broken thy *Baptiſmal vow*. For inſtead of forſaking the World for God, thou haſt forſaken God for the world, and thereby gratified thine own Fleſh and Satan, to the certain hazard and hindrance of the ſalvation of thy Soul. But in the Holy Sacrament

Luk. 1. 74, 75.

of

of the Lord's Supper, God is pleased to invite thee to *renew thy Covenant* with Him, for thy Reinstatement in thy forfeited Felicity, and thy more firm establishment in a happy state of Grace and Salvation. For herein upon thy hearty Repentance, and stedfast Faith in Christ, he will seal unto thee the free and full Pardon of all thy past Sins, and a Right to all the Priviledges of the Covenant of Grace, and Felicities of the Kingdom of Glory.

Oh think it a happy Opportunity, wherein thou may'st begin the world anew with God and be in as fair a State of Favour with him, and have as firm a Hope of Happiness in Heaven, as if thou hadst never sinn'd against him. For *the Bloud of Christ* is exhibited in its Virtue in that Sacrament, to *cleanse thee from all Sin*; so that tho' thy Sins were as *Scarlet or Crimson*, thy Soul shall become as *white as wool*, *or snow in Salmon*, in the sight of God. And moreover hereby thou mayst expect

Mat. 26. 28.

1 *Joh.* 1. 7. *Isa.* 1. 18.

pect a *Communication of those graces and comforts* of the Spirit of God, which may enable thee to that chearfull obedience to his holy Commands, which will fit thee for the fruition of all the Priviledges of the Covenant of Grace, and prepare thee for all the Felicities of the Kingdome of Glory.

That thou may'st not fail of these inestimable Benefits, do not neglect this Blessed Ordinance; but when thou hast an opportunity to receive it, seriously prepare thy self for it. For this purpose get by heart the *Catechism for Communicants*. And when the time of the Administration approaches, withdraw thy self from all Company into thy private chamber, or some convenient place, and there setting thy self as in the sight and presence of Almighty God, seriously set upon the necessary work of *Self-Examination*.

This I have made very plain and easie to thee, in that *Pattern*

or example of it which I have set before thee. Read it only with a serious attention and Self-application, and thy work is done. For hereby thou may'st clearly discern thy *Spiritual State*, which is the great end of Self-examination. And when hereby thou discoverest thy *Sins and Defects*, humbly and heartily bewail them before God, and earnestly beg *Mercy and Grace*, stedfastly resolving to lead a new Life, and to honour God by a better obedience for the time to come. This thou may'st doe in the use of that *Confession and Prayer*, which is here fitted for that purpose. Fall down on thy knees therefore, and with all the seriousness, humility, and devotion thou canst, make thy *Confession and Prayer* to God; and so may'st thou with *safety and comfort* go to the Lords Table, that the *Pardon* of thy sins, and the *Promises* of the Covenant may be seal'd up to thy Soul, in the Bloud of thy Saviour; and that all thy *Defects and Wants* may be

supply'd

ſupply'd from his abundant Grace; and ſo thou mayſt be furniſhed with ſtrength for his ſervice, and filled with comfort and Joy in the hopes of his Salvation.

Having thus ſeriouſly engag'd thy ſelf in a *holy courſe of life*, perſevere in it to the end. Know now, Heaven is before thee, Hell behind thee: it's wofull to *draw back to Perdition*; and therefore *perſevere to the ſaving of thy Soul.*

Heb. 10: 39.

Rom. 12. 12. To this end be *inſtant in Prayer*, and endeavour to make a conſtant Progreſs in Piety, *to grow in knowledge and Grace*, whereby thou wilt daily make a nearer approach to the Kingdome of Glory.

2 *Pet.* 3. 18.

Let no day paſs without Prayer. Conſider in the morning, it was God that kept thee the laſt night; and if he do not keep thee and ſuſtain thee, thou canſt not live another day. And why ſhould he keep thee, if thou wilt not praiſe him for thy preſerva-

tion,

tion, nor pray to him to preſerve thee? Go not out then without Prayer, leſt God be angry; and either cut off thy life from the Earth, or ſhut thee out of Heaven.

At night, kneel down on thy knees to pray, before thou lieſt down on thy bed to ſleep; leſt preſuming to ſleep in the guilt of ſin, thou ſhould'ſt awake in the flames of Hell. Make thy peace with *God* therefore by a hearty ſorrow for the ſins of that day, with an earneſt Prayer for pardon. So mayſt thou *lie down in peace, and ſleep in ſafety*, under *God*'s protection. But ſtill think this night, this day may be my laſt, and ſo demean thy ſelf as if at the end thereof thou waſt to appear before *God* in judgment. *Pſal.* 4. 8.

For thy help in this holy courſe I have here furniſhed thee with certain *Forms of Prayer and praiſe:* do thou add *Spirit and life* to them by offering them up daily with a holy fervour of affection to *God*. The tongue may repeat the words

words, but 'tis the heart must make the Prayer. For that's no Prayer to *God*, which is not offer'd up with a holy motion, a pious affection of the heart and Soul of man. Pray then that thou mayst have grace to live well, and then live as thou prayest, and live for ever.

And that thou may'st so live here, as that thou may'st for ever live with *God* in glory, diligently observe those *Rules of good life*, which I have given thee out of the word of *God*. Read them often on the *Lord's Daies*, and especially on those daies on which thou receivest the Holy Sacrament of the *Lord's Supper*, and therein renewest thy resolution and obligation to honour God by a *Holy life*. Live according to these Rules: carefully shun every known sin, and neglect no known Duty, that thou may'st be able to say (with St. *Paul*) *herein do I exercise my self to have alwaies a conscience void of offence, both toward God, and toward men.* *Act.* 24. 16.

And that thou mayſt proceed in this path of Piety with more pleaſure, I have furniſht out a ſhort *Banquet* for thy Entertainment with *Holy Delight*, in a brief Collection of ſome few pieces of *Divine Poems*, which may ſerve to imbelliſh the memory, and delight the mind.

Having thus begun, and proceeded, endeavour to *go on to Perfection.* Not to go forward ſtill in Gods way, is to go backward. *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.* To this end daily read the *Holy Scriptures*, wherein God has revealed his will to man, unfolded the myſteries of Grace, and made plain before us the path to eternal Life and Glory. This is *God's Book*, and therefore to be read with Reverence, and preferr'd before all other Writings in the world. On the *Lord's Day* eſpecially ſpend ſome time in reading God's word. And when thou takeſt this Bleſſed Book into

Heb. 6. 4.

Prov. 4. 18.

to

to thy hand, lift up thy heart to Heaven, and pray for the *Illumination of the Spirit*, that thou mayst *understand what thou readest* Meditate on what thou hast read and heard, and endeavour to turn it into practice, and improve it to thy comfort and joy in the hope of glory.

Eph. 1. 17, 18. *Act.* 8. 30.

And thus I have shew'd thee the *Way to Heaven*, a plain path to an eternal Paradise. If thou lovest thy soul, delay not to enter into it, and walk in it. Doubtless there are thousands of young people, who sometimes resolved to repent and lead new lives: but being loath so soon to leave off the *Pleasures of sin*, alas! they were surpriz'd with Death, and must now suffer eternall pains in Hell. Be warn'd; be wise: *be good betimes, and be happy for ever.*

Assure thy self by setting with seriousness upon the *Practice of true Pietie*, thou shalt not loose the *pleasures of life*, but exchange them for purer and sweeter. So much

much joy ſprings up in a truly pious Soul, in the ſenſe of God's Favour, and in the hopes of Heaven, that it far exceeds all the Pleaſures and Delights of this world; and the delight of well-doing ſurpaſſes *the pleaſures of ſin, that are but for a ſeaſon.* They are *Fools that make a mock and ſport of ſin*: but 'tis the ſpeech of a ſerious Saint, *I delight to do thy will, O my God! yea, thy Law is within my heart. The laughter of a fool* (and ſuch is the Sinner, that laughs while he ſtands on the brink of Hell and Deſtruction) *is but as the crackling of thorns under a pot*; 'tis but a flaſh of vain mirth, which will end in bitter pangs of long-abiding Sorrow. What reaſon has he to laugh here, that ſhall weep and mourn in Hell? But the joy of a good man is as the *Day-break* of eternal Bliſs: *Oh taſte, and ſee then that the LORD is good and gracious.* He that may freely drink pure wine, will never be perſuaded to quench his thirſt with puddle-water.

Heb. 11. 25. *Prov.* 14. 9. & 10. 23. *Pſal.* 40. 8. *Eccl.* 7. 6. *Pſal* 34. 8. 1 *Pet.* 2, 3.

water. He that purſues the pleaſures of Luſt and ſin, ſeeks to quench his thirſt at a *vile puddle*; when in the Practice of true *Piety*, he might daily drink of the *wine of Paradiſe*. Such are thoſe holy Comforts and Joys which ſpring up in a pious Soul, in communion with God and Chriſt. Certainly a *Holy life* is the happieſt life of man on earth, and the certain way to everlaſting happineſs in Heaven. Thus live then, and when thou dieſt, be happy for ever.

Jude v. 24, 25. *Now unto him that is able to keep thee from falling, and to preſent thee faultleſs before the preſence of his glory with exceeding joy, to the onely wiſe God our Saviour, be Glory and Majeſty, Dominion and power, both now and ever. Amen.*

The TITLES of the several TRACTS, or PARTS of this Book.

I. A brief Compendium of Scripture-Catechiſm, exhibiting the firſt principles of the Oracles of God.

II. The Scripture-Monitor, declaring the duties of Children and Servants.

III. A Catechiſm for Communicants, for the Inſtruction of thoſe who are to receive the Sacrament of the Lords Supper.

IV. Self-Examination; ſhewing the Qualification of a worthy Communicant.

V. Chriſtian Devotion, in Forms of Prayer and praiſe, for Children and Servants.

VI. Chri-

VI. Christian Conversation, or directions for leading a good Life.

VII. Apples of Gold in Pictures of Silver; or some choice Pieces of Divine Poesie, for the Use and Delight of young people.

A Brief Compendium of Scripture-Catechism:

Exhibiting

The first PRINCIPLES *of the* ORACLES *of* GOD *. * Heb. 5. 12.

§ 1. Of God.

Q. *WHAT must you do that you may be happy for ever?*

A. Know God, and serve him; 1 Chron. 28. 9.

Q. *What is God?*

A. God is a Spirit, *and* the Father of Spirits; John 4. 24. with Heb. 12. 9.

Q. *But what is he for Excellency and Dominion?*

A. The King eternal, immortal, invisible, the onely wise God; 1 Tim. 1. 17.

Q. *Are there more Gods than One?*

A. There

A. There is but one God; 1 Cor. 8. 6.

Q. *But how many Persons are there in the Godhead?*

A. There are three; 1 Joh. 5. 7.

Q. *By what names are they called?*

A. The Father, the Son, and the Holy Ghost; Mat. 28. 19.

Q. *Are these three but one God?*

A. These Three are one; 1 Joh. 5. 7.

Q. *By what name hath this one true God manifested himself to men?*

A. By the name of God Almighty; Exo. 6. 3.

Q. *Is he not as well Merciful as Mighty?*

A. The LORD is Merciful and Gracious; Psal. 103. 8.

Q. *What is he for Counsel and Execution?*

A. Great in Counsel, and Mighty in work; Jer. 32. 19.

Q. *What great work hath God done?*

A. God made the World; and all

all things therein; Acts 17. 24.

Q. *Is he then Lord of all?*

A. He is Lord of Heaven and Earth; Acts 17. 24.

Q. *And doth he govern all as King?*

A. His Kingdom ruleth over all; Pſal. 103. 19.

Q. *Is it he then that hath made us, and all men?*

A. It is he that hath made us, and not we our ſelves; Pſ. 100. 3.

Q. *And are we all ſuſtain'd in life by him?*

A. In him we live, and move, and have our being; Acts 17. 28.

Q. *And doth he give us all we have?*

A. He giveth to all Life, and Breath, and all things; Acts 17. 25.

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§ 2. *Of Man.*

Q. *OF what did God at firſt form man*

A. The LORD God formed

man of the dust of the ground; Gen. 2. 7.

Q. *In what likeness did he make him?*

A. God created man in his own Image; Gen. 1. 27.

Q. *Wherein was man made like to God?*

A. In Knowledge, Righteousness, and true Holiness; Col. 3. 10. with Eph. 4. 24.

Q. *When God had thus made man, where did he put him?*

A. Into the Garden of Eden; Gen. 2. 15.

Q. *And what Charge and Command did he give him?*

A. Of the Tree of the knowledge of Good and Evil thou shalt not eat; *Gen.* 2. 17.

Q. *Did he notwithstanding eat of it?*

A. He did eat; Gen. 3. 6.

Q. *Were many the worse for this fault of one?*

A. By one mans disobedience many were made Sinners; Rom. 5. 19.

Q. *What*

Q. *What evil came upon all men hereby?*

A. By the offence of one judgment came upon all men to Condemnation; Rom. 5. 18.

Q. *Shall all men then, being thus condemn'd, everlaſtingly periſh?*

A. There is no Condemnation to them that are in Chriſt-Jeſus; Rom. 8. 1.

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§ 3. *Of Chriſt.*

Q. WHo *is this Jeſus?*

A. Jeſus is the Son of God; 1 Joh. 5. 5.

Q. *And was he ſent to be our Saviour?*

A. The Father ſent the Son to be the Saviour of the World; 1 Joh. 4. 14.

Q. *And did he accordingly come to ſave us?*

A. Jeſus Chriſt came into the world to ſave Sinners; 1 Tim. 1. 15.

Q. *After what manner did he come into the world?*

A. He took upon him the form of a ſervant, and was made in the likeneſs of men; Phil. 2. 7

Q. *Is he not true God?*

A. He is the true God; 1 Joh. 5. 20.

Q. *Being true God; how was he made in the likeneſs of men?*

A. Being made of a woman; Gal. 4. 4.

Q. *What was this woman?*

A. A Virgin eſpouſed to a man, whoſe name was Joſeph; Luk. 1. 27.

Q. *And what was the Virgin's Name?*

A. The Virgins Name was Mary; Luk. 1. 27.

Q. *Being a Virgin, how came ſhe to be with child?*

A. By the Holy Ghoſt; Mat. 1. 18.

Q. *And where was he Born of her?*

A. Jeſus was born in Bethlehem; Mat. 2. 1.

Q. *What was this Bethleheim?*

A. The

A. The City of David; Luk. 2. 11.

Q. *Being thus made man, what did he for mans Salvation?*

A. He humbled himſelf, and became obedient unto death, even the death of the Croſs; Phil. 2. 8.

Q. *What was done to him after his death?*

A. He was buried; 1 Cor. 15. 4.

Q. *But did he not riſe again?*

A. He roſe again the third day; 1 Cor. 15. 4.

Q. *And whether did he then go?*

A. He was received up into Heaven, and ſate on the right hand of God; Mark. 16. 19.

Q. *What mean you by his ſitting on the right hand of God?*

A. God hath highly exalted him; Phil. 2. 9.

Q. *What power hath he given him?*

A. All Power is given to him in Heaven and in Earth; Mat. 28. 18.

Q. *Is he then fully able to ſave loſt Sinners?*

A. He is able to save them to the uttermost that come to God by him; Heb. 7. 25.

Q. *And is there no Salvation in any other?*

A. Neither is there Salvation in any other; Acts 4. 12.

Q. *Who shall be saved by him?*

A. He that Believeth, and is Baptized, shall be saved: but he that Believeth not, shall be damned; Mark 16. 16.

§ 4. *Of Duties.*

Q. *IF Believing be so necessary to Salvation, tell me how we must come by this Faith?*

A. Faith cometh by hearing, and hearing by the word of God; Rom. 10. 17.

Q. *What call you the word of God?*

A. The Holy Scriptures, which are able to make *me* wise to Salvation; 2 Tim. 3. 15.

Q. *Is Baptism ordinarily necessary to Salvation?*

A. Ex-

A. Except a man be born of Water, and the Spirit, he cannot enter into the Kingdom of God; Joh. 3. 5.

Q. *What mean you by being born of water and the Spirit?*

A. The waſhing of Regeneration, and the renewing of the Holy ghoſt; Tit. 2. 5.

Q. *Does the promiſe of the Holy ghoſt, which is the ground of Baptiſm, belong to us that believe only, or to our children alſo?*

A. The promiſe is to you, and to your children; Acts 2. 39.

Q. *In whoſe name is baptiſm to be adminiſtred?*

A. In the name of the Father, and of the Son, and of the Holy Ghoſt; Mat. 28. 19.

Q. *How ſhould we walk who have been baptized?*

A. We ſhould walk in newneſs of life; Rom 6. 4.

Q. *How ſhould we walk in newneſs of life?*

A. Denying ungodlineſs and worldly Luſts, we ſhould live

ſoberly, righteouſly, and godly in this preſent world; Tit. 2. 12.

Q. *That we may ſo live here then, as that we may enter into life eternal in the end, what muſt we do?*

A. Keep the Commandments; Mat. 19. 17.

Q. *Which is the firſt and great Commandment of the Law?*

A. Thou ſhalt love the Lord thy *God* with all thy heart, and with all thy Soul, and with all thy mind; Mat. 22. 37.

Q. *Which is the ſecond that is like to it?*

A. Thou ſhalt love thy neighbour as thy ſelf; Mat. 22. 39.

Q. *But what need is there of our Obedience? Did not Chriſt by his ſufferings become the Saviour of all Sinners?*

A. He became the Author of eternal Salvation to all them that obey him; Heb. 5. 9.

Q. *What hath he in his Goſpel ſaid to us, to engage our Obedience unto him?*

A If ye love me, keep my Com-

Commandments; Joh. 14, 15.

Q. *What special Commandment hath he given us?*

A. To love one another; 1 Joh. 3. 23.

Q. *And what charge hath he given us concerning our enemies?*

A. Love your Enemies, do good to them that hate you, Luk. 6. 27.

Q. *What must he do that will become Christs Disciple indeed?*

A. Deny himself, and take up his Cross daily, and follow *Him*; Luk. 9. 23.

Q. *And what hath he said to encourage us to his Service?*

A. Where I am, there shall also my Servant be: and if any man serve me, him will my Father honour; Joh. 12. 26.

Q. *Besides Baptism for our admission into the Church, what are we enjoyn'd for our holding Communion with the Church?*

A. To eat the Lord's Supper; 1 Cor. 11. 20.

Q. *What charge hath Christ given us concerning this?*

A. This do in remembrance of me ; 1 Cor. 11. 24.

Q. *Do not we hereby shew forth the Death of Christ ?*

A. As oft as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come ; Cor 1. 11. 26.

Q. *That a man may rightly receive this Holy Supper , what must he do?*

A. Let a man examine himself, and so let him eat of that Bread , and drink of that Cup ; 1 Cor. 11. 28.

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§ 5. *Of Priviledges.*

Q. *WHAT special Benefits have we by Christ upon Believing ?*

A. Being justify'd by Faith, we have peace with God ; Rom. 5. 1.

Q. *But when we have offended God, what must we do, that our sins may be forgiven us ?*

A. Repent

A. Repent and be converted; Acts 3. 19.

Q. *But what hath our Saviour said, shall become of us if we repent not?*

A. Except ye Repent ye shall all —— perish; Luk. 13. 3.

Q. *What other Benefits besides Remission of Sins, do we receive by Christ?*

A. The Adoption of Sons; Gal. 4, 5.

Q. *And what do we receive hereupon?*

A. The Spirit of Adoption, whereby we cry Abba Father; Rom. 8. 15.

Q. *And does God hear our prayers?*

A. If we ask any thing according to his Will, he heareth us; 1 Joh. 5. 14.

Q. *That you may obtain all good things then at his hand, what must you do?*

A. Watch and pray; Mat. 26. 4.

Q. *That having done all these things, you may not fall short of eternal*

eternal life, what must you do?

A. Be faithfull unto death; Rev. 2. 10.

Q. Must you then and all men die?

A. It is appointed unto men once to die; Heb. 9. 27.

Q. But shall not the dead rise again?

A. As in Adam all die, even so in Christ shall all be made alive; 1 Cor. 15. 22.

Q. Shall the dead then be raised by Christ?

A. All that are in the graves shall hear his voice, and shall come forth; Joh. 5. 28, 29.

Q. When the dead are thus raised, what shall we all do?

A. We shall all stand before the Judgment Seat of Christ; Rom. 14. 10.

Q. How shall he then Judge all men?

A. He will render to every man according to his deeds; Rom. 2. 6.

Q. Shall not men then be call'd to account for their words?

A. Of

A. Of every idle word that men ſhall ſpeak, they ſhall give account in the day of Judgment; Mat. 2. 36.

Q. What will God bring into Judgment at that day, beſides men's words and deeds, which have been openly ſpoken and done?

A. Every ſecret thing whether it be good or evill; Eccl. 12. 14.

Q. Whether ſhall the Righteous go thereupon, and what ſhall become of the wicked?

A. Theſe ſhall go away into everlaſting puniſhment; but the Righteous into Life Eternal; Mat. 25. 46.

Rev. 22. 20. 21.

He which teſtifieth theſe things, ſaith, ſurely I come quickly. Amen. Even ſo come Lord Jeſus. The Grace of our Lord Jeſus Chriſt be with you all. Amen.

THE

THE
Scripture-Monitor.

Declaring

The Duties of children and ſervants, which are required of them by the expreſs Commands of God himſelf, in his Word and Goſpel.

The Duties of Children.

Pſal. 34. 11. COME, ye Children, hearken unto me: I will teach you the fear of the Lord. *I will plainly tell you what the God that made you requires of you, If ye mind not theſe things to do them you deſpiſe the Word of God which requires them. And remember,* Whoſo deſpiſeth the Word ſhall be deſtroyed: but he that feareth the Commandment ſhall be rewarded; Prov. 13. 13. *And there is a Day of Judgment appointed, wherein God will certainly call you*

Acts, 17. 31. *Eccl.* 12. 14.

to

to account for these things, and either punish your Contempt, or reward your Obedience.

Now if you will indeed hearken to the Voice of God, and obey his Will (*as you must do, if you would go to Heaven when you die*) *These are the Things which you must do.* *Psal.* 81. 8. *Mat.* 7. 21.

I. You must honour your Parents, carrying your self reverently towards them. *For it is said,*

Honour thy Father, and thy Mother, (which is the first Commandment with Promise) that it may be well with thee, and thou may'st live long on the Earth. Eph. 6. 2, 3. *Exo.* 20. 12. *Deut.* 5. 16.

II. You must obey your Parents, readily doing what they bid you to do, unless it be any Thing which you know is forbidden of God. *For it is said,*

Children obey your Parents in the Lord: for this is right. Eph. 6. 1. *And again,* Children, obey your Parents in all things: for this is well-pleasing unto the Lord. Col. 3. 20.

And

And remember what further Charge is given you, Do all things without Murmurings and Disputings, Phil. 2. 14. *And know, If you may not murmur, you must not rebell, Absalom rebell'd against his Father, and came to an untimely End.* 2 Sam. 15. 14. with Chap. 18. 14.

III. You must hearken to the Instruction of your Father and Mother, and be willing to be taught by them. *Saies Solomon to his Son,*

My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother: For they shall be an Ornament of Grace unto thy Head, and Chains about thy Neck. *That is, the Virtues they teach you, will make you more lovely in the eies of all men, than the richest Jewels and Ornaments.*

IV. When they chastize you for your faults, you must bear this Correction with patience and humble Submission; and amend what is amiss. *For saith the Apostle,*

We

We had Fathers of our Flesh, which corrected us, and we gave them reverence. Heb. 12. 9.

You must know, if they do not correct you for your faults, they do not indeed love you, For, He that spareth his Rod, hateth his Son: but he that loveth him chasteneth him betimes; Prov. 13. 24.

For if they should let you go on in Sin without Correction, you might at length fall into Hell, and be destroy'd without Remedy. And therefore God hath said,

With-hold not Correction from the Child: for if thou beatest him with the Rod he shall not die. Thou shalt beat him with the Rod, and deliver his Soul from Hell. Prov. 23. 13, 14. *And is it not better that your Parents should chastize you for your Faults with a gentle Rod, than that God should deliver you up for your Crimes into the hand of the Devil, to torture you with a flaming scourge in the dark Mansions of Hell for ever? Its surely better for you to ask Forgiveness for your Faults and*

to

to amend what ever is amiss, than to murmur against them that correct you for your Good. It is not against them you murmur but against God, who has commanded them to chastise you, when you do amiss, that you may do so no more:

And therefore if a Son was stubborn, and would neither hearken to the Admonition of his Father or Mother, nor be reclaim'd from his ill Courses by their Correction, he was by Gods appointment, under the Law of Moses, to be put to Death. For it is said,

If a man have a stubborn and rebellious Son, which will not obey the Voice of his Mother, and that when they have chasten'd him, will not hearken unto them: then shall his Father and his Mother lay hold on him, and bring him out unto the Elders of his City, and unto the gate of his Place: and they shall say unto the Elders of his City, This our Son is stubborn and rebellious; he will not obey our Voice: he is a Glutton and a Drunkard. And all the men

men of his City shall stone him with stones that he die: so shalt thou put evil away from among you, and all Israel shall hear and fear. Deut. 21. 18——21.

Tho' this Law doth not take place amongst us, God is no less offended with such stubbornness of Children now, than he was then: and therefore tho' such a one may escape a Temporal Death, he cannot escape Eternal Damnation.

V. You must learn to know God, and be careful to serve him. *Said David to Solomon.*

And thou Solomon my Son, Know thou the God of thy Father, and serve Him with a perfect Heart, and a willing Mind: for the LORD searcheth all Hearts, and understandeth all the Imaginations of the thoughts: If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever. 1 Chro. 28. 9, 10.

VI. You must not mock God's Ministers; but observe them with due Reverence. *Remember what befell*

befell the Children of Bethel, who mocked the Prophet Elisha. For,

As he was going up by the way, there came forth little Children out of the City, and mocked him, and said unto him, Go up thou bald-head, go up thou bald-head. And he turned back and looked on them, and cursed them in the Name of the LORD: and there came forth two She-Bears out of the Wood, and tare fourty and two Children of them. 2 Kin. 2. 23, 24.

VII. You must not mock your Parents, nor despise them; no, not in their old Age; much less curse them, or strike them: but cover their Infirmities, and do all you can to preserve their Honour.

Hearken unto thy Father, that begat thee; and despise not thy Mother, when she is old. Prov. 23. 22.

Remember Eli's two Sons were wicked, and they despised their Father in his old Age, not regarding his Reproof, and God de-

stroy'd

ſtroy'd them both. For it's ſaid,

Eli was very old, and heard all that his Sons did unto all Iſrael, and how they lay with the women, that aſſembled at the Door of the Tabernacle of the Congregation. And he ſaid unto them, Why do ye ſuch things? For I hear of your evil Doings by all this people. Nay, my Sons; it is no good Report that I hear; ye make the LORD's people to tranſgreſs. If one man ſin againſt another, the Judge ſhall judge him. But if a man ſin againſt the LORD, who ſhall entreat for him? Notwithſtanding they hearkened not to the Voice of their Father, becauſe the LORD would ſlay them. 1 Sam. 2. 22, 25.

And accordingly it came to paſs. For the Philiſtines fought, and Iſrael was ſmitten, and they fled every man into his Tent: and there was a very great ſlaughter; for there fell of Iſrael thirty Thouſand footmen. And the Ark of God was taken; and the two Sons of Eli, Hophni and Phinehas

Phinehas were slain, 1 Sam. 4. 10, 11.

To despise the Admonition and Reproof of your Parents is a great Sin: but to mock at your Father or Mother is a greater. And therefore it is said,

The Eye *of him* that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it Prov. 30. 17.

It is written in the Law, Curſed be he that ſetteth light by his Father or his Mother: and all the people ſhall ſay, Amen. Deut. 27. 15.

And, every one that curſeth his Father, or his Mother, ſhall ſurely be put to Death: he hath curſed his Father, or his Mother; his Blood ſhall be upon him. Lev. 20. 9.

And again, Whoſo curſeth his Father or his Mother, his Lamp ſhall be put out in obſcure darkneſs. Prov. 20. 20. *That is, he ſhall have no Child to call him Fa-*

ther

ther, and ſo dying without Children, his Memorial ſhall periſh, and his Name ſhall be blotted out from under Heaven.

And, He that ſmiteth his Father, or his Mother, ſhall ſurely be put to Death. Exo. 21. 15.

Remember how the Sons of Noah carried themſelves towards him, and take Notice why that one was Curſed, and the other Bleſſed. As it is ſaid.

Noah began to be an Husbandman, and he planted a Vineyard, and he drunk of the wine and was drunken, and he was uncovered within his Tent. And Ham, the Father of Canaan, ſaw the Nakedneſs of his Father, and told his two Brethren without. and Shem and Japheth took a Garment, and layd it upon both their ſhoulders, and went backward, and they ſaw not their Fathers Nakedneſs. And Noah awoke from his Wine, and knew what his younger Son had done unto him. And he ſaid, Curſed be Canaan, a *Servant of Servants* ſhall

ſhall he be unto his Brethren. And he ſaid, Bleſſed be the LORD God of Shem; and Canaan ſhall be his Servant. God ſhall enlarge Japheth, and he ſhall dwell in the Tents of Shem. Gen. 9. 20——27.

VIII. If your Parents fall into wants you muſt be ready to releive and ſupport them. *Thus the young Storks feed and ſuſtain the old ones.*

Thus in the years of Famine, Joſeph nouriſhed his Father, and his Brethren, and all his Fathers Houſhold with Bread, *Gen.* 47. 12.

Our Saviour thus blames the Phariſees; Ye ſay; If a man ſhall ſay to his Father or Mother, It is Corban, that is to ſay, a Gift [*to the Temple*] by whatſoever thou mighteſt be profited by me, he ſhall be free [*from an Obligation to relieve them.*] And ye ſuffer him no more to do ought for his Father or his Mother, making the Word of God of none effect thro' your Tradition. Mark 7. 11.——13.

IX. You

IX. You must not wrong your Parents, by taking away any thing of theirs without their Consent.

For, Whoso robbeth his Father, or his Mother, and saith it is no Trangression, the same is the Companion of a Destroyer. Prov. 28. 24.

X. You must be kindly affectioned towards your Brethren and Sisters. There must be no strife nor Anger amongst you, and you must not call one another by any bad Names. *For saies the Psalmist*,

Behold how good, and how pleasant it is for Brethren to dwell together in Unity! Psal. 133. 1.

And Abram said unto Lot, Let there be no Strife, I pray thee, between me and thee; for we are Brethren. *Gen.* 13. 18.

Said Joseph to his Brethren (whom he treated with great Kindness notwithstanding their ill usage of him) See that ye fall not out by the way. *Gen.* 45. 24.

Mind the words of our Blessed

Saviour Jesus Christ. I say unto you that whosoever is angry with his Brother without a Cause, shall be in Danger of the Judgement; and whosoever shall say to his Brother, Raca [*that is, Thou vain or empty fellow*] shall be in danger of the Council: but whosoever shall say, Thou Fool, shall be in Danger of Hell-fire. Mat. 5. 22.

Thus, Children, you see your Duties. Now be it your Care to do them: And then you shall not only be beloved of your Parents, but God himself will love you, and bless you, and give you the Kingdom of Heaven for your Inheritance.

The Duties of Servants.

NOW you that are Servants, Know, if you will fear God and serve him, God will accept you and honour you; He will take you to be His Sons and Daughters, and great

great shall your Reward be in Heaven. But if not; it will not be possible for you to escape His VVrath and Hell-fire.

Know then, These are the Duties which God in his Word requires from you.

I. You must honour your Masters, giving a due Respect to them. *For saith the Scripture,*

A Son honoureth his Father, and a Servant his Master. Mal. 1. 6. *And therefore,*

Let as many Servants as are under the Yoke, count their own Masters worthy of all Honour; that the Name of God and his Doctrine be not blasphem'd. And they that have believing Masters, let them not despise them, because they are Brethren; but rather do them Service, because they are faithful, and beloved, Partakers of the Benefit. 1 Tim. 6. 1. 2.

II. You must readily obey their lawfull Commands, without Gain-saying or Contradiction. *For the Gospel requires* Servants to be obedient to their own Masters,

and to pleaſe them well in all Things: not anſwering again. Tit. 2. 9. *Again ſaith the Apoſtle,*

Servants be obedient to them that are your Maſters according to the Fleſh, with Fear, and Trembling, in ſingleneſs of your Heart, as unto Chriſt. Eph. 6. 5.

III. You muſt be ſubject to them, and ſerve them diligently and heartily. *Yea, tho' your Maſters are of a froward Diſpoſition, and hardly pleaſed, you muſt notwithſtanding be ſubject to them. For ſaith the Apoſtle,*

Servants be ſubject to your Maſters with all Fear, not onely to the good and gentle, but alſo to the froward, 1 Pet. 2. 18.

And whatſoever ye do, do it heartily, as unto the Lord, and not unto men; knowing that of the Lord ye ſhall receive the Reward of Inheritance: For ye ſerve the Lord Chriſt. Col. 3. 23, 24.

VI. You muſt be faithfull in your truſt, and not do them the leaſt Wrong in any thing.

For he that doth wrong, ſhall receive

receive for the wrong which he hath done; and there is no reſpect of Perſons. Col. 3. 25.

Servants therefore muſt be carefull to preſerve their Maſters Right, not purloyning, but ſhewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all things. Tit. 2. 10.

V. You muſt be very carefull and diligent to do your Maſters work and Will, as well when he is abſent, as when he is preſent. *For God in the Goſpel requires Servants to ſerve their Maſters*,

Not with Eye-Service, as men-pleaſers, but as the Servants of Chriſt. Eph. 6. 6.

Remember when you are not under your Maſters Eye, the Eye of God is upon you, who will call you to Account for whatſoever you do. Eccl. 12. 14.

VI. You muſt carefully ſhun ill Company, and ill Courſes; as Fighting and Quarrelling, Drinking and Revelling in your Maſters Abſence, eſpecially if you have any chief Place or Charge in the Family.

Who then is that faithfull and wiſe Servant (*ſaith our Bleſſed Saviour*) whom his Lord hath made Ruler over his Houſhold, to give them Meat in due Seaſon? Bleſſed is that Servant whom his Lord when he cometh, ſhall find ſo doing. Of a truth I ſay unto you, that he will make him Ruler over all that he hath. But if that evil Servant ſhall ſay in his heart, My Lord delayeth his Coming, and ſhall begin to ſmite his fellow-Servants, and to eat and drink, and to be Drunken, *or* to eat and drink with the Drunken: the Lord of that Servant [*even his Lord that is in Heaven*] ſhall come in a Day when he looketh not for him, and at an Hour that he is not aware of; and ſhall cut him aſunder, [or * cut him off] and appoint him his Portion with the Hypocrites: there ſhall be weeping and gnaſhing of Teeth. Mat. 24. 45.—51. with Luk. 12. 42.——46.

* *margin*

VII. If ye are rebuked, buffeted or beaten by your Maſters, tho'

tho' it be without juſt cauſe, you muſt take it patiently.

For this is thank worthy, if a man for Conſcience-ſake towards God, endure Grief ſuffering wrongfully. For what Glory is it, if, when ye be buffeted for your Faults, ye ſhall take it patiently? But if when ye do well and ſuffer for it, ye take it patiently, this is acceptable with God. For even hereunto were you called: becauſe Chriſt alſo ſuffered for us, leaving us an Example that ye ſhould follow his ſteps: who did no Sin, neither was guile found in his Mouth: who when he was revil'd revil'd not again; when he ſuffered he threatned not; but committed himſelf to him that judgeth righteouſly. 1 Pet 2.19.--23.

Thus you now know your Duty: be carefull to do it; and ſo in ſerving your Maſters, you ſhall ſerve God; and the Reward you ſhall receive from Him, will be infinitely better to you than the wages you expect from them. Know, it's no ſmall Glory to be a good Servant.

A Christian Servant is the Lord's Free-man. *Every Star shines in its own Sphære. A good Servant is in God's Eye more honourable and glorious than a bad King. It's a higher Honour, a greater Glory to serve God, than to Command over men. If in the Discharge of the Duty of your Place, you faithfully serve Christ here, you shall* reign with him *in Heaven*, to whom be Glory for ever and ever, Amen.

2 *Tim.* 2. 12.

Gal. 1. 5.

A

A Catechism for Communicants: WHEREIN

The Nature and Use of the **Sacraments** *of the* **New Testament** *are explain'd, for the* **Instruction** *of those who are of competent Age, to receive the Holy* **Sacrament** *of the* **Lord's Supper.**

Q. *WHAT doth God require of man in Order to his Salvation and eternal Happiness?*

A. The serious Exercise of the true Religion. *Deut. 32. 46. 47.*

Q. *Which is that true Religion, which is the onely sure way to Salvation?*

A. The Christian Religion, which was instituted by Christ himself, and is prescrib'd in his Holy Gospel. *2 Thess. 2. 13, 14. 15.*

Q. *What doth the Christian Religion comprehend?*

A. Faith, Obedience, Prayer, and Sacraments.

Q. *What is the Sum of your Faith?*

A. I believe in God, the Father Almighty, &c.

Q. *How must you manifest the*
Jam. 2. 18 *Truth of your Faith?*

A. By Obedience.

Q. *What is the Rule of your Obedience?*

A. The Law of God, which
Deut. 27. 9, 10. is briefly comprehended in Ten
Rom. 3. 31. Commandments.
Deut. 10. 4. Q. *Rehearse them.*

A. God spake all these Words, saying, I am the LORD thy God, &c. Exod. 20. 1——17.

Q. *Have you kept all these Commandments?*

A. No, I have not; neither
1 Joh. 1. 8. can I so keep them as I ought,
Exod. 36. 27. without the help of God's Grace.

Q. *What must you then do?*

A. Earnestly pray to God for
Hos. 14. 2. pardon, and Grace.

Q. *What*

Q. *What is the most excellent Pattern of your Prayers?*

A. The Lord's Prayer.

Q. *Rehearse it.*

A. Our Father, which art in Heaven, &c. Mat. 6. 9—13.

Q. *In whose Name and Mediation must you make your Addresses to God in your Prayer?*

A. In the Name of our onely Mediator, Jesus Christ. *Joh. 16. 23, 24. 1 Tim. 2. 5.*

Q. *But how must you pray that you may prevail?* *Mat. 21. 22. Jam. 1. 6. Rom. 12. 14. Jam. 5. 16*

A. I must pray in Faith, with Fervency of spirit.

Q. *What is the Ground of your Faith?*

A. The Word and Promises of God.

Q. *Hath God afforded you any special Helps of Faith?*

A. Yes, the Sacraments.

Q. *What are the Sacraments?*

A. Signs of things not seen, Seals of the Covenant of Grace, and visible Pledges of the Performance of all God's Promises. *Rom. 4. 11*

Q. *Why were they appointed?*

A. That Faith might be relieved

Q. *What doth the Christian Religion comprehend?*

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ved by Sight, and Devotion aſſiſted by Senſe.

Q. *How many Sacraments are there?*

A. Onely two, Baptiſm and the Lord's Supper.

Q. *Of what ſpecial Uſe are theſe to us?*

Acts 2.41 42 *1 Cor.* 12, 13. A. By Baptiſm we have Admiſſion into the Church, and hold Communion with it in the Lord's Supper.

Q. *But what's their different Uſe in reſpect of the Covenant of Grace?*

A. By Baptiſm we enter into Covenant with God, and renew it in the Lord's Supper.

Q. *How elſe do they differ?*

Joh. 3. 5. *&* 6.48--- 58. A. Baptiſm is a Sacrament of our New Birth, and the Lord's Supper of our ſpiritual Nouriſhment and growth in Grace.

Q. *How oft muſt we receive theſe Sacraments?*

A. Baptiſm but once; the Lord's Supper often: for we can be but once born, but muſt be oft fed.

Q. *What*

Q. *What must we consider in the Sacraments?*

A. The outward Signs, the Things thereby signify'd, and the spiritual Benefits thereof.

Q. *What is the outward Sign in Baptism?*

A. Water. *Joh.* 3. 23.

Q. *What doth the Water in Baptism signify?* *Acts* 8. 36, 38. *Ezek.* 36. 25, 26.

A. The renewing Grace and purifying Virtue of the Spirit of God.

Q. *What doth the washing of the Body with water signifie?*

A. The cleansing of the Soul from Sin. *Acts* 22. 16.

Q. *What is the Spiritual Benefit of Baptism?*

A. A Regeneration, or a New Birth. *Joh.* 3. 5.

Q. *What mean you by Regeneration, or the New Birth?*

A. A Change of our Nature, which being depraved by Sin, is therein renew'd by the Spirit of God. *Tit.* 3. 5. 1 *Cor.* 6. 11.

Q. *How is Baptism to be administred, and by whom?*

A. By

Mat. 28. 19. A. By the Ministers of Christ, in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. *Who are to be Baptiz'd*

Acts 2. 38, 39. A. Converts to the Christian Religion, and the Children of Christians

Q. *To what are we bound by our Baptism.*

Rom. 6. 3–13. A. To forsake our Sins, believe in Christ, and lead our Lives according to the Laws of God, and Rules of the Gospel.

Q. *Wherein stands the Lord's Supper, and how is it to be celebrated?*

Mat. 26. 26, 27. *Luk.* 22. 19, 20. A. In a solemn blessing, breaking, and eating of Bread, and Drinking of Wine, with Thanksgiving, in Remembrance of Christ.

Q. *What is the Intent and Meaning of this?*

1 *Cor.* 11. 28. A. The setting forth of the Death and sufferings of Christ, whose Body was broken on the Cross, and his Bloud shed for our Sins.

Q. *What are the outward Signs in the Lord's Supper?*

A. Bread

A. Bread and Wine.

Q. *What do this ſignifie?* Mat. 26. 26, 27. 28.

A. The Body and Bloud of Chriſt.

Q. *Hath Jeſus Chriſt a true Body?*

A. Yes; the ſame Body which was crucified on Earth, is glorified in Heaven. Phil. 3. 21.

Q. *Is the Bread in the Sacrament the very Body of Chriſt, and the Wine his Bloud?* Luk. 22. 19, 20. & 24. 39.

A. No; they are but the ſigns of his Body and Bloud, and Pledges of the Benefits we receive thereby. 1 Cor. 10. 16.

Q. *What doth the breaking of the Bread ſignifie?* 1 Cor. 11. 24.

A. The breaking of Chriſt's Body in his Crucifixion. Gal. 3. 1.

Q. *What doth the Miniſter's giving the Bread and Wine to the Communicants repreſent?*

A. Chriſt's giving himſelf, with the Benefits of his Body and Bloud, to Believers. Luk. 22. 19.

Q. *What doth the receiving, eating, and drinking ſignifie?*

A. Our receiving and applying

ing of Christ, and his Benefits to
Joh. 5. 12. *&* 6. 48--58. our selves by Faith.

Q. *What are the Benefits of this Holy Supper?*

Mat. 26. 28. A. Remission of Sins, and Ratification of the New Testament.

Q. *What mean you by the New Testament?*

Heb. 8. 6. *&* 9. 15, 16. A. The Covenant of Grace under the Evangelical Administration, which is now established as the last Will and Testament of Jesus Christ, whereby he hath bequeath'd unto us an eternal Inheritance.

Q. *What follows upon the Ratification of it?*

Heb. 8. 8, 9. 10. A. An assured Right to all the Blessings of the Covenant, with a renewed Obligation to Obedience: for herein Christ gives himself with all the Benefits of his Death to me; and I give my self up to serve him all the Daies of my life.

Q. *How must you receive this Sacrament?*

Heb. 12. 22---29. A. With great Reverence and Devotion, in Remembrance of Christ

Chriſt crucified, who is herein lively ſet forth before mine eies, as broken, bleeding, dying on the Croſs. 1 *Cor.* 11. 24, 25. *Gal.* 3. 1.

Q. *But that you may be meet to receive it, and partake of the Benefits thereof, what muſt you do?*

A. I muſt examine my ſelf, concerning my ſpiritual State. 1 *Cor.* 11. 28.

Q. *Herein what muſt you chiefly inquire after?*

A Whether I conſent to the Covenant of Grace, lead my life according to the Law of God, and obey the Commands of the Goſpel.

Q. *What is the Tenour of the Covenant of Grace.* *Jer.* 31. 33. with *Heb* 8. 10.

A. I will be their God, and they ſhall be my people.

Q. *What does the Law of God require of you?*

A. To acknowledge the true God, and worſhip him alone as God; to ſanctifie the Sabbath, and honour my Parents. *Exod.* 20. 2, 3, 8, 12.

Q. *And what does it forbid?*

A. Idolatry, and Abuſe of God's Name, Murder, Adultery, Theft, *Exod.* 20. 4, 5, 7, 13---17.

Theft, Lying, and coveting what is another man's.

Q. *What does God in the Gospel require of you?*

Mark 1. 15. 1 *Joh.* 3. 23. 2 *Pet.* 1. 7.

A. Repentance, and Faith; Brotherly Love, and Charity.

Q. *In examining your self concerning these Evangelical Graces, what must you inquire?*

2 *Cor.* 7. 10, 11. *Gal.* 3. 21, 22. *Rom.* 15. 12. *Acts* 16. 31. 1 *Pet.* 1. 22. & 4. 8.

A. Whether I am heartily sorry for all my sins, and stedfastly resolved to lead a new Life; whether I stedfastly believe the Promises of the Gospel, and put my whole Trust in Christ for my Salvation; whether I unfeignedly love the Children of God, as my Brethren in Christ, and am in Charity with all men.

Q. *But wherein must you exercise this Charity?*

Mat. 5. 44. & 6. 14, 15. *Rom.* 12. 20, 21. *Eph.* 4. 28. *Gal.* 6. 10.

A. In loving mine Enemies, in forgiving of Wrongs, in doing Good against Evil, in relieving (according to my Ability) them that are in want, and doing Good (as I have opportunity) to all men.

Q. *But why are these Graces of Faith*

Faith, and Brotherly Love, and Charity, eſpecially required for the right receiving of the Lord's Supper?

A. Becauſe the Bloud of Chriſt is therein exhibited for the Remiſſion of Sins, and without Repentance there is no Remiſſion; and if we do not from our Hearts forgive them that have treſpaſſed againſt us (which is an Act of Chriſtian Charity) God will not forgive our Treſpaſſes againſt him: And laſtly, nothing can be more neceſſary than brotherly Love in the Lord's Supper, which is a Feaſt of Loves, and the Communion of Saints, wherein (as the Brethren of Joſeph, with him) we feaſt with our Elder Brother, Jeſus. *Mat.* 26. 28. *Luk.* 24. 47. *Mat.* 18. 34. & 6. 14. 1 *Cor.* 10. 17. *Gen.* 43. 16.

Q. *When you have thus examin'd your ſelf concerning your ſpiritual State, what muſt you further do, that you may rightly receive this Holy Supper?*

A. I muſt caſt my ſelf down before God, and with Sorrow in my Heart, make an humble Confeſſion 1 *Pet.* 5, 6. 1 *Joh.* 1. 9.

fession of my Sins, and earnestly implore Mercy in the free pardon of them in the Bloud of my Saviour; I must bewail my weaknesses and wants, and earnestly crave of God those Aids and Supplies of his Grace, which may enable me to honour him by a Holy Obedience for the time to come; I must put forth in my Soul the Acts of Faith, brotherly Love and Charity, and stir up in my Heart hungring Desires after Christ, and the Participation of his saving Benefits in his Holy Supper.

1 *Thess.* 3. 10.

Mat. 5. 6.

Q. *Why must you thus examine and prepare your self, before you come to the Lord's Supper?*

A. Lest I should receive it unworthily.

Q. *What is the Sin and Danger of unworthy receiving?*

A. He that receiveth unworthily is guilty of the Body and Bloud of the Lord (as the wicked Jews, who were his Betrayers and Murderers) and eateth and Drinketh * Judgment or Damnation

1 *Cor.* 11. 27, 28.

Acts 7. 52.

* Gr. κεῖμα,

tion to himſelf, being for this Sin liable to temporal Afflictions, yea, to eternal Damnation, in the juſt Judgment of God.

render'd in the Marg. Judgment. See v. 30, 31, 32.

Q. *When doth a man receive unworthily?*

A. When he preſumeth to come to the Lord's Table in the guilt of any known Sin unrepented of, or wanting that Faith, Love, and Charity, which are required in a worthy Receiver.

Q. *If the Sin and Danger of unworthy Receiving be ſo great, is it not ſafer to forbear, than to come to the Lord's Table?*

A. He that forbears to come to the Lord's Table, incurs a greater guilt and Danger: for to the guilt that would make him an unworthy Receiver, he adds the Contempt of Chriſt's Command, and of the Benefits of his Bloud, freely offer'd to him in this Holy Supper.

Luk. 22. 19.

1 Cor. 10. 16.

Q. *What then muſt you do, that you keep your ſelf clear from this Guilt, and ſafe from this Danger?*

A. I

A. I must be very carefull and serious in examining my self, and finding my self guilty, I must judge and condemn my self, that I may be graciously acquitted by the Lord, and accepted as a worthy Receiver.

1 *Cor.* 11. 28, 31.

Q. *If you rightly receive this Blessed Sacrament, what Benefit shall you have thereby?*

A. God will seal to my Soul the Pardon of all my Sins in the Bloud of Christ, with a Right to all the Blessings and Priviledges of the Covenant of Grace.

Mat. 26. 28.

Q. *If after you have received this Holy Sacrament, you should return to your former sins, what will your State and Condition be?*

A. VVorse than before: For I shall greatly provoke the wrath of God, by the Breach of a solemn Covenant, ratifi'd with the Bloud of Christ.

Luk. 22. 20. *Heb.* 10. 28, 29. 2 *Pet.* 2. 20, 21, 22.

Q. *How must you demean your self then after you have received?*

A. I must carefully keep my self from Sin, that Sin especially to which I am most inclin'd; and humbly

1 *Joh.* 5. 18 *Col.* 2. 6, 7.

humbly walk with God in the ways of Holiness, being diligent in every good Duty. *Psal.* 18. 23.

Q. *What will be the Issue of this Holy Course?*

A. I shall at length see my Blessed Saviour Jesus Christ glorified in Heaven, who was Crucifi d for me on Earth, and shall for ever live and reign with him in Glory. 1 *Joh.* 3. 2. *Joh.* 17. 22---24.

COL. 11. 6, 7.

As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the Faith, as ye have been taught, abounding therein with Thanksgiving.

If any by reason of the *Weakness of their Memory*, or want of Ability to read, cannot learn by Heart the fore-going Catechism, that they may not be kept from the Lord's Table, nor come unpre-

unprepar'd, I have comprehended the most *necessary things* in the following Abridgment. Let such then, when they can repeat the *Creed*, *the ten Commandments*, *and the Lord's Prayer*, learn this *Shorter Catechism*. But if they learn this onely at their first Admission, they shall do well for an *Increase of Knowledge*, to endeavour to learn the other also, for their greater Benefit in their after-receiving.

A Shorter Catechism for the Younger Communicants.

Q. WHAT *Religion is the onely ſure way to Salvation?*

A. The Chriſtian Religion.

Q. *What doth the Chriſtian Religion comprehend?*

A. Faith, Obedience, Prayer, and Sacraments.

Q. *What is the Sum of your Faith?*

A. I believe in God the Father Almighty, &c.

Q. *What is the Rule of your Obedience?*

A. The Law of God which is comprehended in Ten Commandments.

Q. *Rehearſe them.*

A. God ſpake all theſe Words, &c. Exo. 20. 1——17.

Q. *What is the Pattern of your Prayers?*

A. The Lord's Prayer.

Q. *Rehearse it.*

A. Our Father, which art in Heaven, &c. Mat. 6. 9 —— 13.

Q. *What are the Sacraments?*

A. Seals of the Covenant of Grace.

Q. *What is the Tenour of the Covenant of Grace?*

A. I will be their God, and they shall be my People.

Q. *How many Sacraments are there?*

A. Onely two; Baptism and the Lord's Supper.

Q. *Of what Use are these to us?*

A. By Baptism we enter into Covenant with God, and renew it in the Lord's Supper.

Q. *How else do they differ?*

A. Baptism is a Sacrament of our New Birth; the Lord's Supper of our Spiritual Nourishment and Growth in Grace.

Q. *How oft must we receive them?*

A. Baptism but once, the Lord's Supper

Supper often: for we can be but once born, but must be oft fed.

Q. *What must we consider in the Sacraments?*

A. The outward Signs, the Things thereby signifi'd, and the spiritual Benefits thereof.

Q. *What is the outward Sign in Baptism?*

A. Water.

Q. *What doth the water in Baptism signifie?*

A. The Grace of God's Spirit.

Q. *What doth the washing of the Body with water signifie?*

A. The cleansing of the Soul from Sin.

Q. *What is the Benefit of Baptism?*

A. Regeneration, or a New Birth.

Q. *What is Regeneration?*

A. A Renewing of the Nature of man, by the Spirit and Grace of God.

Q. *In whose Name is Baptism to be Administred?*

A. In the Name of the Father,

and of the Son, and of the Holy Ghoſt.

Q. *VVho are to be Baptiz'd?*

A. Converts to the Chriſtian Religion, and the Children of Chriſtians.

Q. *To what are you bound by your Baptiſm?*

A. To forſake my Sins, believe in Chriſt, and obey him.

Q. *VVhat are the outward Signs in the Lord's Supper?*

A. Bread and Wine.

Q. *VVhat do they ſignifie?*

A. The Body and Bloud of Chriſt.

Q. *Hath Chriſt a true Body?*

A. Yes; the ſame Body which was crucified on Earth, is glorified in Heaven.

Q. *Is the Bread in the Sacrament the very Body of Chriſt, and the Wine his Bloud?*

A. No; They are but the Signs of his Body and Bloud.

Q. *What doth the breaking of the Bread ſignifie?*

A. The Breaking of Chriſt's Body in his Crucifixion.

Q. *What*

Q. *What doth the Minister's giving of the Bread and Wine to the Communicants represent?*

A. God's giving of Christ, and His Benefits to Believers.

Q. *What doth the receiving, eating, and Drinking signifie?*

A. Our receiving and applying of Christ by Faith.

Q. *What are the Benefits of this Holy Supper?*

A. The strengthening and refreshing of our Souls by Communion with Christ in the Graces and Comforts of his Spirit.

Q. *Why was this Sacrament instituted?*

A. To shew forth the Death of Christ.

Q. *How must we receive it?*

A. In Remembrance of him.

Q. *But that you may receive it aright what must you do?*

A. Examine my self whether I live in any Sin.

Q. *Why so?*

A. Because if I live in any known Sin I shall be an unworthy Receiver.

Q. *What is the Sin and Danger of unworthy Receiving?*

A. He that receiveth unworthily is guilty of the Body and Bloud of the Lord, and eateth and drinketh Damnation to himself.

Q. *What must you then do?*

A. Repent of my Sins, and resolve to lead a new Life.

Q. *But with what Graces must you be furnisht, that you may be fit to come to the Lord's Table?*

A. With Faith in Christ, brotherly Love, and Charity.

Q. *Wherein must you specially shew this Charity?*

A. In loving mine Enemies, doing good to them that hate me, and forgiving them that wrong me.

Q. *If you rightly receive this Blessed Sacrament, what Benefit shall you have thereby?*

A. God will seal up to me the Pardon of my Sins, and the Salvation of my Soul.

Q. *But how must you demean your self after you have received?*

A. I must carefully keep my self from

from every known Sin, and be diligent in every good Duty.

Q. *What will be the Issue of this Holy Course?*

A. I shall at length see my Saviour in Heaven, and for ever live, and reign with him in Glory.

Joh. 14. 5.

If ye love me, keep my Commandments.

Self-Examination,

Directed by way of Example: wherein

The Qualification of a Worthy Communicant is disclosed by the Answer of a good Conscience, to some Necessary Inquiries.

The Apostle's Precept.

1 Cor. 11. 28.

Let a man EXAMIN himself, and so let him eat of that Bread, and drink of that Cup.

The Christians Practice.

I HAVE now an Opportunity of receiving the *Blessed Sacrament* of the LORD'S SUPPER. I cannot neglect it without the Guilt of a great Sin; the Breach of Christ's Command, who hath said, *This do in Remembrance of me*;

Luk. 22. 19.

me; yea, the Contempt of *Christ crucified*, who therein offers himself freely, with all the Benefits of his Body and Bloud, to my Soul; and the Refusal of the *Renewall of my Covenant* with God, whereby as I am bound to a *Holy Obedience*, so I am assured of *everlasting Blessedness*. And yet if I receive it *unworthily*, I shall be *guilty of the Body and Bloud of the Lord, and eat and drink to my self Judgment*, and become liable to *Damnation*. Yet I know the neglect of my Duty, is no way to escape this Danger. But the way both to escape the Danger, and to enjoy the Benefit, is to *Examine my self*, and so to come to the Lord's Table. This then, with the Help of God, will I do. I will here set my self as before God, and as in his sight and Presence *examine my self*, as he hath commanded. 1 Cor. 11. 27. 29. 1 Cor. 11. 28.

Now the Lord direct and assist me in this Work, that I may so know the State of my own Soul, as that I may rightly dis-

pose my self for the receiving of the Blessed Sacrament of Christ's Holy Supper, and the Participation of the inestimable Benefits of his Body and Bloud.

1 *Cor.* 11. 25. This Holy Supper, I know, is a Seal of the Covenant of Grace, or *New Testament*, which is ratifi'd in the *Bloud* of my Saviour. Now if I rightly receive this Sacrament, I must heartily *consent to this Covenant*, the Tenour whereof is this; *Ye shall be my People and I will be your God.* *Jer.* 30. 22. *Heb.* 8. 10. Now,

Examination of 1 Consent to the Covenant. Q. 1. *Do I heartily take God for my God, and am I really willing to be one of his People? Am I really willing to renounce all my Lusts and Sins, and to love, serve, honour, and obey God all the daies of my Life; and do I rest satisfi'd in Him, as* my God and my Portion for ever. *Psal.* 42. 11. & 37. 26.

A. O Lord my God! I have grievously sinned against Thee; I have *forgotten Thee Daies without Number:* but now I return to Thee, and here most seriously and *Jer.* 2. 32.

and heartily give my ſelf up to Thee, both Body and Soul, to be Thine for ever. I deſire not to live a Day longer, than I may ſerve and glorifie Thee. I heartily rejoyce that Thou art pleaſed to give thy ſelf to me, *by an everlaſting Covenant*, to be my God and Portion, my *Shield and exceeding great Reward*. I thankfully take Thee to be my God, and I reſt fully ſatisfied in Thee, as *the chiefeſt Good*, and my onely Happineſs. For *whom have I in Heaven* O God! *but Thee? And there is none upon Earth that I deſire beſides Thee.*

Jer. 32. 40. *Gen.* 15. 1. *Pſal.* 73. 25.

But, alas! I am a guilty Sinner. But having now a happy Opportunity of getting the Pardon of all my Sins ſeal'd to me, in the Bloud of my Saviour, I am reſolv'd to review the Actions of my Life, and to make a *diligent Search* for the Diſcovery of my Sins, that upon my *penitent Confeſſion* of them, I may obtain a *gracious Pardon*, according to God's faithfull Promiſe, who hath

Lam. 3. 40.

said, *He that covereth his Sins shall not prosper, but whoso confesseth and*
Prov. 28. 13. *forsaketh them, shall have Mercy.*

2 *Sin.* Q. 2. *What then are the Sins I am guilty of before God? If I was sure I should not live to see the Light of another Day, what Sin would make me afraid to die? What* Good *have I omitted that I might and ought to have done? What* Evil *have I committed? Wherein have I transgress'd, and offended God, the Great Governour, and Just Judge of the whole World, in whose Hand my Life is? Ah Lord!* How many are mine Iniquities and my Sins? *Oh that*
Job. 13. 23. *God would* make me, to know my Transgressions, *and shew me* my *Sins! And then as for these* Enemies of my Soul, *Oh that (as the*
Exod. 14. 13. Egyptians in the Red Sea) *they might be all destroy'd by my* Saviour's Bloud, *that henceforth I might* see them again no more for ever.

For the finding of them out, in Order to this End, I will now make

make a diligent Enquiry. And for the Discovery of my Transgressions, I will lay the *Law of God*, even the *Ten Commandments* before me, and consider whether I have led my Life according to God's Law, or not.

GOD hath said in his LAW, *I am the LORD thy God, &c. Thou shalt have no other Gods before me. Thou shalt not make unto Thee any graven Image, &c.* See Exod. 20. 1——17. Now *Exod.* 20. 2, 3, 4, *&c.*

1. Have I so taken God for my God, as to love and honour Him above all? Have I not *loved the World, and the Things of the World*, Riches and Honours, Pleasures and worldly Delights, more than God? Have I not lived in much *Forgetfulness* of God, and *estrangement* from Him? Have I not *feared* men more than God? Have I not set my self up above God, serving *my own Will*, more than His; and seeking *to please my self* more than him? *The Breach of I. Commandment* *1 Joh.* 2. 15, 16. *Jer.* 2. 32. *Mat.* 10. 28. *Joh.* 5. 30. *Rom.* 15. 1, 2, 3.

2. Tho' I have not worshipped Idols, ave I not neglected the *II. Com.*

the Worſhip of God, or ſhew'd leſs Reverence to Him, than the poor Pagans do to dead and dumb Idols? Have I diligently attended the *Ordinances of God's Worſhip*, and ſo demeaned my ſelf therein, as under his Eye? Have I watch'd over my Heart, and not ſuffer'd my Thoughts to wander from the Holy Service I have had in Hand? Have I been very ſerious and ſincere in the Service of God? Have

Iſa. 29. 13. I not oft *drawn near to God with my Mouth, and honour'd him with my Lips, when my Heart hath been removed far from Him?*

III. Com. 3. Have I not taken the Name of God in vain, uſing it lightly and cuſtomarily in my Communications, ſaying, *O Lord, and O God*, when I have not thought of Him;

Mat. 5. 34. or abuſing it in *Oaths and Curſes?* Has my Heart accompanied my Tongue as oft as I have uſed the Name of God in my Prayers? Have I never made a Jeſt of any Thing that is Sacred? Have I en-

Tit. 2. 10 deavour'd ſo *to adorn the Doctrine of God my Saviour in all things*, that

that the Name of God might not, thro' me, be blaſphem'd by any? 1 *Tim.* 6: 1.

4. Have I remembred God's Day, and diſpoſed my ſelf to the keeping of it Holy? Have I with as much Diligence and Seriouſneſs, Conſtanee, and Chearfulneſs, attended the Service of God, and the bleſſed Means of the Salvation of my Soul, on the *Lord's Day*, as I have my worldly Buſineſs or Diſports on my own Daies? Have I not been ſoon *weary* of the Service and preſence of God, wiſhing the Sermon ended, and the *Sabbath done*, that I might be let looſe to my worldly Employments or Recreations? Have I not oft ſpent the moſt part of that Day, which is conſecrated to the Service of God, in idle Talk, or worldly matters, or carnall Delights, without ſerious minding of the great Concerns of my immortal Soul. *IV. Com.* *Mal.* 1. 13. *Am.* 8. 5. *Iſa.* 58. 13.

5. Have I ſo honour'd and obey'd my Father and Mother, my Maſter and Superiours, as I ought to have done? Have I not deſpiſed *V. Com.*

the Worſhip of God, or ſhew'd leſs Reverence to Him, than the poor Pagans do to dead and dumb Idols? Have I diligently attended the *Ordinances of God's Worſhip*, and ſo demeaned my ſelf therein, as under his Eye? Have I watch'd over my Heart, and not ſuffer'd my Thoughts to wander from the Holy Service I have had in Hand? Have I been very ſerious and ſincere in the Service of God? Have

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despised their Authority, and refused to obey their Commands? *Phil.* 2. 14. Have I *done all things without Murmurings and Disputings?* Have I hearkened to their Admonitions, and received their Reproofs without Cavilling; or *answering again*? *Tit.* 2. 9.

VI. Com. Mat. 5. 22. *1 Joh.* 3. 15. 6. Tho' I have not been guilty of gross Murder, or killing any body, yet have I not *been angry with my Brother without a Cause*? Have I not *hated him in my Heart*, and so been a *Murderer* in the Sight of God? *Gal.* 5. 20. *Prov.* 12. 18. *Rom.* 12. 19. *Col.* 3. 13. Have I not given Occasion to Quarrelling and Contention? Have I not given provoking Words? And when I have thought my self wrong'd, have I not born *Malice* in my Heart, and meditated *Revenge*.

VII. Com. Mat. 5. 27, 28. 7. Have I not by wanton Looks or Gestures, Words or Thoughts, *committed Adultery in my Heart*, or by any vile Acts or Provocations of Lust, made my self unclean in the Sight of God? *Eph.* 4. 19. Have I endeavour'd by Temperance and Sobriety, to keep my Body

Body pure, and my Mind chaſt and undefiled? Have no vile Luſts lodg'd in my Heart, and has *no filthy Communication* at any time *come out of my mouth?* *Col.* 3.8.

8. Have I injur'd any one by Theft, Deceipt, or Couſenage? Have I been juſt and true in all my Truſts and Dealings? Have I not waſted much Time in ſloth, Idleneſs, and Vanity? Have I not waſted what I had in *S*ports and Gaming? Have I not *conſented* to or conceal'd the Frauds or Wrongs that have been done by others? *VIII. Com.* *Eph.* 4.28. *Pſal.* 50. 18.

9. Have I not been guilty of Lying and Slandering? Have I not taken pleaſure in hearing my Neighbour *reproacht* and evil ſpoken of behind his back? Have I not abetted to the injuries done him by others, by bearing falſe witneſs againſt him? Have I not ſometimes ſcoft at men for thoſe Infirmities, which I ought to have *cover'd in Love*? Have I been carefull to keep my word, and to perform all my Promiſes to every man? *IX. Com.* *Pſal.* 15.3. *1 Pet.* 4 8.

10. Have

X. Com. 10. Have I been truly content with my own State and Condition, without coveting any Thing which is another man's? Have *I* not envy'd others their Happier Estate, and repin'd at the meanness of my own Condition? Have *I* not more complain'd of the Wants and Evils *I* have sustain'd according to my Deserts, than *I* have been thankfull for many undeserved Mercies and Blessings.

Jam. 3.2. *A. I* confess *I* have *offended in many Things. I* am guilty of very many Transgressions, in so much as if God should *enter into Judgment* with me, He might most justly condemn me. But *I* hope in His Mercy, who hath promised *Pardon* to all that truly *repent.* But

Psal. 143. 2.

Acts 3.19.

3. *Repentance.* Q. *Do I truly and heartily repent of all my Sins, and am I stedfastly resolved, by the Grace of God, to lead a new Life?*

A. I am heartily sorry for all my Sins, which *I* have committed against that God to whom *I* owe

owe my Life and Being, and who hath been very good and gracious to me all my Life long; and I do ſtedfaſtly reſolve forthwith to forſake all my Sins, and to endeavour to lead my Life in all Things according to the Holy Law of God, and Rules of the Goſpel, for the Time to come; and I do heartily beſeech Almighty God to enable me by his Grace ſo to do.

Q. 4. *Do I believe in the Lord Jeſus Chriſt? Am I fully perſuaded that He is the Son of God, and Saviour of the World; and that all He hath revealed and ſaid in his Holy Goſpel is moſt certainly true? Do I heartily take Him for my Lord and Redeemer, and truſt in Him alone for my Salvation? And* can I ſhew my Faith by my Works? 4. Faith in Chriſt. *Jam.* 2. 18.

A. I do ſtedfaſtly **Believe** that God *the Father ſent his Son to be the Saviour of the World*; that *Jeſus Chriſt*, who died at Jeruſalem, *is the Son of God*; and I do heartily take **Him** to be my *Lord and Saviour* 1 *Joh.* 4. 14. *Acts* 8. 37. *Col.* 2. 6.

Saviour; and submitting my self to his Soveraignty, I trust in Him alone for my Salvation. I am fully persuaded that whatsoever He hath said or revealed in his *Gospel* is most true. And I shall endeavour, by God's Grace, to persist in this *Faith*, and to demonstrate the *Truth* of it by my *Works*, and constant Obedience to His Holy Commands all the daies of my Life.

Mark 1. 15.

*Jam.*2.18

5. *Brotherly Love.*

Q. 5. *Do I entirely love all the Children of God, as my Brethren in Christ, even because they are God's Children, bear His Image, and are beloved by their Heavenly Father.*

A. I have a Love for all men, and do Desire to *love my Neighbour as my self*; but for those who truly fear God, I have a great esteem of them, and a hearty *Love* to them; I account them *the onely excellent Ones in the Earth.* And the more excellency *I* see in them, the more my Heart is endeared to them. *I* chiefly delight in their Company; and when *I* can enjoy mine own

*Rom.*13.9.

1 *Joh.*3. 14.

Psal. 16. 3.

own Choice, *I am a Companion of them that fear God, and keep his Commandments.* Psal. 119. 63.

Q. 6. *Am I in Charity with all men? Can I freely* forgive *them that have wrong'd me, and find in my Heart to* do good to them who hate me, *and have done and would do me Hurt.* 6. Charity. Luk. 6. 37. Mat. 5. 44. Rom. 12. 21. 1 Cor. 5. 8.

A. I thank God, *I* bear no *Malice* in my Heart to any man. *I* do *freely forgive* them who have wrong'd me, and account it but a very ſmall matter, if my Lord will graciouſly be pleaſed to remit me *a Debt of Ten Thouſand Talents*, to forgive to my fellow-Servant *a Debt of an Hundred pence*. And God knows my heart if it lay in my power, *I* could freely *do Good* to the worſt Enemy *I* have in the World. *If* he was in *Danger*, *I* would do my beſt to *preſerve* him: If *I* knew him to be in any *Extremity*, *I* would to my Ability, very freely *relieve* Him. *I* know *I* more need mercy from God, than any man can need Mercy from me: and *I* am ready Mat. 18. 23--35. Rom. 12. 20.

ready and willing *to shew Mercy* to any man, as *I* do expect and desire to *obtain Mercy* from God, in the Forgiveness of my Sins, and the Salvation of my Soul.

Jam. 2. 13.

7. *Desire of Christ.*

Q. 7. *Have I an Appetite to my Spiritual Food? Have I an earnest Desire to have Communion with Christ, and to partake of his saving Benefits in his Holy Supper.?*

A. Without Christ, alas! *I* am an undone Creature. Ah Lord God! What wilt thou give me, if *I* go Christless? Give me therefore, O give me Christ, or *I* die. *It* is Pardon, and Grace, and spiritual strength, and Comfort, which he is pleased to communicate to Believers in his Holy Supper. These *I* want; these *I* earnestly desire. *I* must have *Pardon*, or perish: Without *Grace I* can do no good. *Peace* with God is an inestimable Privilege: without this *I* cannot hope to see His Face in Heaven. *I* want *Strength* to do my Duties, conquer my Corruptions, bear my Burdens, and withstand my

1 *Cor.* 15. 10.

Temp-

Temptations. And my Soul thirſts after thoſe *Holy Comforts*, which are far ſweeter than all *worldly Joys*. Theſe are the Bleſſings I earneſtly deſire. Theſe are the Benefits of my Bleſſed Lord and Saviour Jeſus Chriſt. And I am willing to part with the Pleaſures of Sin for ever, to partake of theſe Holy Comforts; and there is no Treaſure in the whole World that I prize or deſire in compariſon of theſe ineſtimable Priviledges, which I beſeech God to communicate to me in this *Holy Feaſt*. So ſhall *my Soul be ſatisfi'd as with Marrow and Fatneſs, and I ſhall greatly rejoyce in God my Saviour, to whom be Glory and Majeſty, Dominion and Power, both now and ever. Amen.*

Pſal. 4.7.

*Pſal.*63.5 *Luk.* 1.47. *Jude v.* 25.

Now if upon this ſerious Self-Examination, *thou canſt from thy Heart make theſe* Anſwers *to theſe* Queſtions, *doubt not but God will accept thee as a worthy* Communicant,

cant, *and thou shalt be* [illegible] Guest *to the* Lord's Table. *God in that Blessed Ordinance of Christ's* Holy Supper, *will seal up to thy Soul the Pardon of all thy sins, and that* Covenant of Grace *whereby he assures thee of a Kingdome of Glory for thine eternal inheritance.*

Conclude this Work of Self-Examination *with that* Confession and Prayer, *which is fitted for that Purpose.*

Chri-

Christian-Devotion.

IN

Some short Forms of PRAYER & PRAISE.

Prayers for Children.

A Prayer for the Morning.

O LORD God, and my Heavenly Father, *I* give Thee humble and hearty Thanks, for that Thou hast preserved me this Night past, and rais'd me up in Health and Strength this Morning; whereas Thou mightest in the Darkness of the Night, have cut me off for my Sins, and cast me into everlasting Darkness in Hell. Pardon, O Lord, all my past Sins, and keep me from sinning for the time to come.

Guide, bless, and keep me

this Day in Thy Fear; and grant that *I* may demean my self alwaies as in thy Sight. And seeing *I* must at length appear before the Judgment Seat of Christ, to receive according to my Works, and must then give an Account of every idle VVord, grant that *I* may keep my self this Day from all fooliſh-ſpeaking & evil-doing: Eſpecially grant that *I* may keep my Heart with all Diligence, ſeeing out of it come thoſe evil Things which defile both Body and Soul.

Keep me, O Lord, by thy Grace, from all wanton thoughts, Words, and Looks, and from all thoſe fleſhly Luſts, which will defile my Soul, and make me loathſome in thy Sight. Oh keep me from my ſpecial ſin, and quicken me to every good Duty. Keep me from miſpending my precious Time in Vanity and Idleneſs, ſeeing upon this little Moment of my Life depends an Eternity of Joy or Torment.

Sanctifie me throughout by Thy

Thy Holy Spirit, and enable me by thy Grace to live to thy Glory. Plant in my Heart a Hatred of Sin and Love to Holiness; that I may *delight to do Thy Will O my God!* and account it *my Meat* and Drink to be employ'd in well-doing. *Psal.* 40. 8. *Joh.* 4. 34.

Grant I may love Thee with all my Heart and Soul, and serve Thee with all my Strength, all the Daies of my Life; that in the End I may be happy for ever.

Make me like Christ in meekness, Patience, Humility, that I may be like to Him hereafter in Glory.

Keep me this Day from Sin and Danger, and give me all things both for my Soul and Body, which Thou seest to be needfull and good for me. Make me ever Thankfull for Thy Mercies, and truly contented with my Condition.

Do good, O Lord, to them that are good, and convert Sinners from their evil waies that they may be saved. Bless my Parents; *Psal.* 125. 4.

Give them Health, Prosperity, and Length of Days here, and everlasting Happiness in Heaven. Bless all my Friends and dear Relations; give them Grace and all good things both for Body and Soul.

Bless me, even me also, O my Father, with the Blessings of thy Love and guide me in thy Holy ways to Life eternal, through *Jesus Christ* my Lord and Saviour, to whom with Thy Self, and Holy Spirit, be all Honour and Glory, now and for evermore, Amen.

A Prayer for Noon.

BLessed be Thy Name, O Lord my God, that Thou hast preserved me this Day hitherto. Blessed be Thy Name for all the Blessings which Thou hast bestowed upon me. Forgive me all the Sins which I have committed, and keep me the rest of this Day from all evil. Grant O Lord, that

that I may continue to serve Thee faithfully and truly this Day, and all the Days of my Life, that it may be well with me for ever and ever, thro' Jesus Christ my Lord and Saviour, to whom with Thy self and Holy Spirit be Glory and Honour, Power, Praise, and Thanksgiving, both now and for evermore; Amen.

A Prayer for Night.

O Lord my God, I humbly and heartily bless and praise Thy Holy Name, for thy merciful Preservation of me this Day past; and for all the Blessings which Thou hast bestowed upon me. I bless Thee for my *H*ealth and Strength, Food and Raiment, Peace and Safety, and above all for my Redemption by Jesus Christ, and my *H*opes of Salvation by *H*im.

Forgive me, I beseech Thee, all the Sins which either in

Thought, Word, or Deed I have committed against Thee this Day. Forgive me that I have neglected any good which I might and ought to have done, or negligently done it. I have forgotten Thee, O Lord, and I have done evil in Thy Sight. But I am heartily sorry for all my Sins, and do earnestly desire, and seriously resolve to serve Thee better for the Time to come. Remember not against me any of my past offences, but be in Christ fully reconciled unto me. And give me Thy Grace, that I may henceforth walk in thy Ways, and obey Thy Will in all Things.

Take me into Thy Tuition this following Night. Keep me when I cannot keep my self. Keep me, O Lord, from all evil Thoughts, and hurtfull Lusts. Keep me from the Power of Satan, the Prince of Darkness. Let Thy *Holy* Angels be my Guard, and thy mighty Power my Defence. Defend me from all Dangers and Disquiets. *Hide me under*

der the Shadow of Thy Wings, and keep me as the Apple of the Eye. Psal. 17. 8

When I am awake, let me remember that Thine Eye is upon me; and that *Thou see'ſt my down-lying, and diſcerneſt my ſecret Thoughts.* Psal. 139. 2. Give me, O Lord, quiet Reſt and Sleep, and raiſe me up the next Day with renewed Health and Strength to do Thee Service. Continue thy Favour to me through all my Life, and in Death ſhew me thy Salvation.

Bleſs and keep Thy whole Church, Continue Truth and Peace in this Land. Bleſs and preſerve my Parents in Life and Health. Let all my dear Friends and Relations be Happy in Thy Love and Favour.

Bleſs me, O Father, and ſave me for Thy Mercies ſake, in Chriſt Jeſus my Redeemer; To whom, with thy Self and Holy Spirit, be *Honour*, Glory, and Praiſe, for ever and ever, Amen.

Prayers for Servants.

A Prayer for the Morning.

O Lord God, I heartily bless Thy *H*oly Name for keeping me this Night past in Safety, and raising me up with renewed *H*ealth and *S*trength this Morning. *H*adst Thou dealt with me, O Lord, according to my Deserts, Thou might'st have sent me into the Land of Darkness, and I might have made my Bed in *H*ell. But, O Lord, as Thou hast mercifully kept me when I could not keep my self, so take me, I beseech Thee, into Thy *H*oly Tuition, and keep me henceforth from all Evil: Pardon my *S*in, and preserve me to Thy everlasting Kingdom.

Direct me, O *G*od, and lead me forth in Thy Fear; and so bless and prosper me in all the Works and Businesses of this day.

*G*rant

Grant that I may faithfully and diligently discharge the Duties required of me, in the Place wherein Thy Providence hath set me. Keep me, O Lord, from all evil Thoughts, which may defile my Heart, and from all evil Words and Actions, whereby I may offend Thee, and deprive my self of Thy Blessing and Favour. Grant that I may so remember Thine All-seeing Eye, as to demean my self always as in Thy Sight, studying and endeavouring to please and honour Thee in all things, that at the last Day I may give up my Account with Joy.

Protect Thy whole Church by thy Power, and bless all Thy People with Peace. Bless this Land, and preserve the true Religion. Bless this House and Family wherein I live, with all Temporal and Spiritual Blessings. Bless, guide, and keep thy Servants to whom Thou hast committed the Care and Government thereof. Give me Grace, O Lord, to look upon them as

ſtanding in Thy ſtead to me, that by the Honour and Obedience which I yield to them according to Thy Command, I may ſerve and honour Thee; and, according to thy Promiſe, receive my Reward in Heaven. Grant, O Lord, that the Beauty and Goodneſs of Thy Government of Thy Houſhold the Church may appear in their wiſe and good Government of this *House* and Family committed to their Charge; that this *House* may be to me, and all that live therein, as the Gate of *Heaven*, and Way to everlaſting *Happineſs*. Let thy Bleſſing, O Lord, crown all the Labours of thy Servants with good Succeſs, that whatſoever they do may proſper; and man may have Occaſion to ſay. *The Lord be magnified which hath Pleaſure in the Proſperity of His Servants.*

Pſal. 35. 27.

Bleſs all my Friends and Relations, and all that have been Inſtruments of Good to me: let all who have ſhew'd any Kindneſs to thy unworthy Servant, be e-

ver

ver *H*appy in Thy Love and Favour.

Now, O Lord, be with me I beſeech Thee this Day, and bleſs me both in Body and Soul. Put Thy Fear into my *H*eart, that I may not ſin againſt Thee: Give me *H*ealth and Strength, that I may chearfully ſerve Thee. And when Thou haſt finiſhed Thy Will with me on Earth, fulfill my Deſire, O Lord, and make me perfectly happy with Thee in *H*eaven, thro' the Merits of my Lord and Saviour Jeſus Chriſt; To whom, with Thy Self and *H*oly Spirit, be Glory, Power, and Praiſe, now and for evermore; Amen.

A Prayer for Night.

O *L*ord *G*od, who art *G*reat in Power and rich in Mercy, *I* Thy Poor Creature do here humbly caſt my ſelf down at Thy Footſtool, beſeeching Thee for the

the Lord Jesus Christ's sake, to forgive me all the Sins of the Day past, yea, all the Sins which *I* have ever committed against Thee. Forgive me, O Lord, all my loose Thoughts, all my rash Words, all my irregular Actions, whatsoever Thy pure Eye hath at any time seen amiss in me, and be in Christ fully reconcil'd to me. For *I* confess my Transgressions, and am heartily sorry for my Sins. *G*ive me *G*race, O *L*ord, for the time to come, to serve and honour Thee by a better Obedience. *Put Thy Laws in my Mind, and write them in my Heart.* That *I* may know and do Thy Commandments. Restrain me, O *G*od, by Thy *G*race from those sins to which *I* am most inclin'd, and keep me from those Evils which *I* am most apt to commit. *H*elp me to withstand Temptations, and make me wise to avoid all Occasions of sin. Seeing my life is but short on Earth, *L*ord suffer me not to sin my Soul into *H*ell.

Heb. 8. 10.

Bless

Bless all those *I* am bound to pray for; my Friends and Kindred in the Flesh. Do good to all that are good, and requite all those who have done me Good: let all the Benefits I have received from them, be redoubled into their own Bosoms.

Bless this House and Family wherein I live: Preserve thy Servants to whom Thou hast committed the Care and Government of the Family, and all that belongs to them in safety. Grant Lord, that I may so shew all good Fidelity to them, that I may find Favour with Thee, who alone canst make me truly Happy for ever.

And now Blessed be thy Name O Lord, who hast as well appointed the Night for Rest as the Day for Labour. Keep me, I beseech Thee, this Night from all Evil. Give me that comfortable Rest and Refreshment, which may fit me for the Duties of the following Day. And grant, Lord, that where after a few days I shall sleep

sleep in the Dust, my Soul may rest with Thee in Glory, through the Merits of my Blessed Lord and Redeemer Jesus Christ, to whom with Thee, O God the Father, and God the Holy Ghost be Glory and Majesty, Dominion, Power, and Praise, now and for evermore; Amen.

If thou art weary and sleepy, or not being able to Read, canst not learn the foregoing Prayers by Heart, rather than lie down at Night like a Beast, and rise up in the Morning, and go out to thy Work, without any serious Remembrance of God; or pious Acknowledgment of thy Dependance on Him, in whom thou livest, moves, and hast thy Being, *and without whose up-holding Hand thou canst not subsist a Moment, without dropping into Dust, and (if in thy Sins) into Hell, Kneel down on thy Knees, and say,*

Acts 17. 28.

At

At Night.

Blessed be Thy Name, O Lord God, who hast kept me this Day past. Forgive me, I beseech Thee, all my Sins, and keep me from Sin and Danger this Night, and raise me up, refresht with quiet Rest and Sleep, to serve Thee better the following Day, to Thy Glory and my Salvation, thro' Jesus Christ my onely Lord and Saviour; Amen.

In the Morning.

Blessed be thy Name, O Lord, who hast kept me in Safety, and refresht me with Rest and Sleep this last Night. Now be with me, I beseech thee, and keep me this Day from all Evil. Guide me in all my ways, and bless me in all my Works, and bring me in the end to everlasting Life in Heaven, thro' Jesus Christ, my Lord and Redeemer: Amen.

A Prayer for the Lord's Day.

O Most Holy and Glorious Lord *God*, Thou art great in Thy Self, and yet good to man: Thou art gloriously exalted above the greatest of Kings, and yet hast a gracious Regard to the meanest of Thy Creatures. The Heavens, O Lord are the Work of thy Hands, and Thou hast made the Earth, and all things therein Thou art great in Power, *D*readfull in Majesty, and glorious in *H*olines. *Lord, what is man, that Thou remembrest him? or the Son of man, that Thou regardest him? Verily every man at his best State is altogether Vanity.* And yet how *wonderfull are Thy Works, O God, which thou hast wrought for the Children of men!* For man thou hast made the World, and replenisht it with a rich Variety of Creatures, both for his Use and *D*elight. Thou hast appointed all things to serve him, that he might with more chear-

Psal. 8. 4. & 39. 5. & 107. 8.

chearfulneſs and *D*elight ſerve Thee. For man thou haſt ſent and ſlain Thine own Son; that guilty, loſt man, whom Thou mighteſt have juſtly thrown into everlaſting Darkneſs in *H*ell, might for ever live with Thee, in a Paradiſe of *D*ivine Pleaſures, in a *H*eaven of Bliſs and Glory. O Lord, grant that I, thy poor Creature, may ſo love Thee and ſerve Thee here, that I may at length enjoy Thee fully, and praiſe Thee eternally in heaven.

In Order to this End, I bleſs Thy Name, O Lord, that Thou haſt appointed a Day of Reſt from all worldly Labours, that I might attend upon Thee in the Duties of thy ſolemn Worſhip and Service. O Lord, make this Day of reſt, to be to me a day of ſpiritual Refreſhment and holy Delight. Grant that I may this Day hear the Voice of my Saviour calling to *all that labour and are heavy laden to come to* Him, that he may give them *Reſt*; and make me ſo ſenſible of the

Mat. 11. 28.

Bur-

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Mat. 11. 28.

Burden of my Sins, that I may betake my self to Him by a hearty Repentance and lively Faith, and may obtain a Holy Rest, in the Remission of my sins, and the salvation of my soul.

Keep me this Day, O Lord, from Vanity and Idleness, from foolish-speaking and evil-doing; and make me very diligent and serious in the Duties of Thy service, that I may not let slip a happy opportunity of insuring my salvation, nor mispend that Time, which Thou vouchsafest me for the Good of my soul; but seriously employ it in the Duties of true Piety, for the getting and encreasing of Knowledge and Grace, and treasuring up for my self Glory in Heaven.

Keep me, O Lord, from all vain, worldly, and wanton Thoughts, which may take off my Minde from a serious Attention to Thy Word, and hinder me from joining with a Holy Devotion in Thy worship: Grant that I may enter into Thy House

as

as into Heaven, and demean my self there as in Thy sight and Presence; and Lord send me not away without Thy Blessing.

Grant, O Lord, that *to Day, even while it is called to Day, I may hear Thy Voice* Thy word, with a serious Resolution to obey Thy will in all Things, lest *Thou swear in Thy Wrath, that I shall never enter into Thy Rest.* O let me not go from *Thy House, the Gate of Heaven* into everlasting Darkness in Hell. But, Lord, speak to Thy servant this day, those words which may effectually conduce to my salvation. Grant, I humbly beseech Thee, that I may so serve Thee this Day, and all the dayes of my Life, that in the End I may be truly Blessed for ever, through the Merits of my onely Lord and Saviour Jesus Christ, to whom, with Thy self and Holy Spirit, Be Glory and Honour, Dominion *and Power, Thanksgiving and Praise, now and for evermore,* Amen.

Heb. 3. 13, 18.

Gen. 28. 17.

A

A Prayer before Reading the Holy Scriptures.

Luk. 24. 45. 2 Tim. 3. 15.

OPen my *Understanding* O Lord, that I may *understand the Scriptures, which are able to make me wise to Salvation.* Grant that I may so believe Thy word, as to do Thy will, and walk in that way, which will bring me in the end to Life eternal Eternal, through Jesus Christ, my Lord and Saviour. *Amen.*

A Prayer at the first Entrance into the Church.

Luk. 18. 13.

LOrd, *be merciful to me a sinner,* and forgive me my sins, that make me unworthy to come into Thy Holy Presence. Assist me, O God, by Thy Grace, to the duties of thy Service. Grant

Heb. 12. 28.

that *I may serve Thee acceptably,* with

with Reverence and Godly Fear. Oh send me not away without a Blessing. And as Thou hast now brought me into Thy House, in the End bring me to Heaven, through the Merits of Jesus Christ, my Lord and Saviour; *Amen.*

At Departure from Church.

Forgive me, O Lord, all my wandring thoughts, and want of due seriousness in thy holy service. O let not my infirmities hinder thy Acceptance, and deprive me of thy blessing. *Teach* *Job.*14. me, O Lord, by *Thy Spirit* what 26. thou hast taught me by thy word, and grant that I may so *remember and do* thy Will, that I may be *Blessed in my Deed*, and in my *Jam.*1.25 End Happy for ever, through Jesus Christ, my Lord and Saviour; *Amen.*

A

A Confession and Prayer to be used after Self-Examination, in Order to the Receiving of the Blessed Sacrament of the Lord's Supper.

Ezr.9.6. O Lord *my God*, I have just Cause to be *asham'd to lift up mine eyes* to Heaven, or once to look up towards Thee, whom I have so grievously offended by my sins. For, O Lord, *I have* Psal.58.3 & 51.5. *gone astray from the Womb*; yea, *I was conceived and born in Sin, and brought forth in Iniquity.* It might have been just with Thee to have snatcht me from the Bosom of Mother, and cast me into the Belly of Hell. But, O Lord, Thou wast pleased to prevent me with the Gifts of Thy Grace, and Fruits of Thy Goodness. For before I was capable to know Thee, or to discern betwixt Good and Evil, Thou wast pleased, by Thy Holy Baptism, to

to admit me into Thy House and Family, and to accept me for one of Thy Children. Thou wast pleased to take me into a Holy Covenant with Thy self, and to promise me the Kingdom of Heaven for mine Inheritance: and Thou hast been very Good and Gracious to me from that Time to this very Day. But, O Lord my God, I have grievously sinned against Thee, by too great a Complyance with the World, the Flesh and the Devil, contrary to that mighty obligation which was laid upon me in my Baptism. I have not, O Lord, so stedfastly believed Thy Truth, and obeyed Thy Will, as I ought, I have daily offended Thee by the Breach of Thy Holy Commandments, and have justly deserved Thy Wrath and Hell-Fire. *I am no more worthy to be called Thy Son*, or to be accounted one of Thy servants. Luk. 15. 19.

But, *O Lord*, I am heartily sorry for my sins, and stedfastly purposed by Thy Grace to lead

Psal. 37.1 a New life. *Be merciful unto me, O God, be merciful unto me,* and pardon all my sins, for thy Names sake; and seal that Pardon to my soul, in the Blood of my Saviour. *Acts* 3.19 Thou hast promised Pardon, *O* *Joh.* 3.16. *Lord,* to the truly penitent; and to him that believeth in thy Son Jesus Christ, life eternal. Behold, *O Lord,* I heartily repent of all my sins, and stedfastly believe in the Lord Jesus Christ, putting my whole Trust in him alone for my Salvation. Behold, I give my self up intirely to him, being desirous to live to him, and willing to dye for him, rather than by denying his truth, or disobeying his Voice, to dishonour him. For his sake speak Peace to my soul in the Pardon of my sins and the Assurance of my salvation. And, *O Lord,* so renew me by thy Grace, and *uphold me by Thy Spirit,* that I may not relapse into any of my former sins, but continue to glorifie Thee by a holy Obedience all the days of my life.

Grant

Grant, O Lord, that I may *love my Brethren*, that bear thine Image *with a pure heart fervently*; and that (whatsoever usage I receive in the World) I may be in Charity with all men. Behold O Lord, I heartily forgive all them, who at any time have done me wrong, and I beseech thee to give them, that still live in the guilt of their sins, true Repentance, and a gracious pardon, that their Souls may be saved in the Day of the Lord Jesus. 1 *Pet.* 1. 22.

Draw forth my Heart, O Lord, in hungring desires after Christ, and satisfie my Soul as with Marrow and Fatness, with plentiful Communications of Grace from his fulness. Fit me, O Lord, for a Holy Communion with him, and raise me to a nearer Conformity to him, in all his imitable excellencies, that I may at length be made like to him, and live with him in Glory.

Furnish me, O Lord, with all those Heavenly Graces, and

Holy Affections, which may make me meet to Feast with my Blessed Saviour in his Holy Supper. Therein seal up thine Everlasting Covenant of Grace to my Soul, Communicate to me the benefits of my Saviour's Body and Blood, and refresh me with the Holy comforts of thy Spirit. And grant that, all the rest of my life, I may seriously endeavour to answer a renewed Obligation to Obedience, by a constant Holy care to keep all thy Commandments. Enable me, O God, by thy Grace to persevere to the end, that I may be certainly Blessed for ever, through the merits of my Lord and Saviour Jesus Christ, to whom with thy self, and Holy Spirit, be all Honour and Glory, now and for evermore; Amen.

A Prayer before Receiving of the Lord's Supper.

GOod Lord, pardon my sin, and seal that pardon this day to my Soul, in the Blood of my Saviour; Give me a lively Faith in him, that as I shall receive the Bread and Wine, I may partake of the saving benefits of his Body and Blood, in his Holy Supper. Strengthen and refresh my Soul, O God, with Spiritual Food, and preserve me both Body and Soul to Eternal Life, through Jesus Christ my onely Lord and Saviour; Amen.

At the receiving of the Bread, say with your self.

O Lord, I heartily accept thy Son to be my Saviour; and as he gave his Body to be broken for me, I give my self, Body and Soul to him for ever.

O Blessed Jesus, let me rather be broken in pieces, than ever do any thing which may dishonour thee, my Dear Redeemer.

At the Receiving of the Cup, say,

Now Lord, wash away all my sins in the Blood of my Saviour, and save my Soul for thy Mercies sake.

Then having drunk of the Wine, say,

How sweet is thy Love, O Dear Jesus, who hast shed thy Blood for my Salvation? O let me rather shed my deerest Life-blood for thee, than ever willingly sin against thee.

Behold, Lord, I now give my self up to thee, and thy service: O let me see thy Salvation.

Having

Having Receiv'd, say with your self,

Now, O Lord, thou art my God, and I am thine, both in Body and Soul, by a perpetual Covenant, sealed with the Blood of my blessed Saviour. O let my soul be furnished with thy Grace, and fill'd with thy Spirit, that I may chearfully serve thee, while I live, and when I dye, fully enjoy thee for ever; Amen.

When you depart from the Lord's Table, labour to feel your Heart inflam'd with love to God and Christ, and fill'd with satisfaction and joy in his Love to you, and to find your Soul fixed in a firm Resolution of Holy Obedience to your Lives end. Take heed your heart do not entertain Earthly Thoughts, and that you do not open your ears, or loose your tongue to Worldly Discourse. But meditate on the mercies of God to you

in Christ, on the Promises and Priviledges of the Covenant of Grace, on the duties of Obedience, whereby you must glorifie God on Earth, and on the Glory and Blessedness reserved for you in the Kingdom of Heaven.

Being return'd home, retire your self to give thanks to God for his Mercy in Christ.

A Thanksgiving after Receiving of the Lord's Supper.

Psal. 103. 1. *BLESS the LORD, O my Soul, and all that is within me, bless his Holy Name*; who hath sealed up to me this day the forgiveness of my sins in the blood of my Saviour; who hath entertain'd me with Heavenly dainties at his Holy Table. Grant, O God, that in the strength of this Spiritual Food, I may walk before thee in the wayes of a Holy obedience, till I shall at length attain to Eternal Blessedness, through my only Saviour and Redeemer.

deemer, Jesus Christ; Amen.

As oft as thou receivest the Sacrament of the Lord's Supper, be sure to read thy Duty, as a Child or Servant, before declar'd, and the Rules of good Life here following.

Grace before Meat.

Bless and Sanctifie thy good creatures to me, O my God, through Jesus Christ; Amen.

After Meat.

Blessed be thy Name, O my God, for these, and all other thy good gifts, through Jesus Christ; Amen.

In Company with others.

Before Meat.

God be merciful to us, and bless us, and give us a Sanctified use of these, and all other his Blessings, through Jesus Christ our Lord; Amen.

After Meat.

Blessed be God for these, and all his Blessings. Give us Grace, O Lord, to spend the strength we receive from them in thy service, to thy Glory, and our Salvation, through Jesus Christ our Lord; Amen.

Chri-

Christian Conversation;

IN

Some necessary Cautions and Directions to Young People *for the Government of their Thoughts, Words and Actions: Or,*

RULES of Good LIFE.

I. *HAve a great care of your Thoughts.* These are the springs of Action; Though the thoughts of mens heart are *secret*, and indiscernible, they oft become very *visible* in their Lives. Words and Actions are but the *Apparel of the Thoughts*. These appear upon the *open Stage* of the world, and proclaim what was before done in the *secret Chambers* of the Soul.

Evil Thoughts are the *seeds of sin* and vice, which not suppres'd, will (as noxious weeds) overgrow the whole Life; These

little sparks first kindle the fire of Lust, and then of Hell.

Know thoughts are not *free*; God's Law limits them: nor are they *hidden*; God's eye sees them. *Thou understandest my Thoughts afar off*, saith *David*. Remember God's eye is upon your heart, and so do not harbour any evil thoughts. *Be not forgetful* (saith the Apostle) *to entertain strangers: for thereby some have entertain'd Angels unawares.* Be careful say I, not to entertain evil thoughts: for so may you entertain the Devil unawares. The Devil by evil thoughts, insinuates himself into the hearts of men, that he may corrupt their Lives, and destroy their Souls.

Psal. 139. 2.

Heb. 13. 2.

Vain Thoughts, though little regarded (as the *swarms of Flies that corrupted the Land of Egypt*) are very pernicious. *O Jerusalem* (saith the Lord) *wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain Thoughts lodge within thee?*

Exod. 8. 24.

Jer. 4. 14.

Psalm 119. 113.

thee? Ceaſe not then, till you can ſay with *David*, *I hate vain Thoughts, but thy Law do I love.*

II. *Keep a conſtant watch againſt all evil words.* By evil thoughts you defile your own Soul, by evil words you may defile others alſo. The malignity of the heart is oft diffus'd by the tongue, to the infection of many: And therefore let *David*'s reſolution be yours; *I ſaid I will take heed to my waies, that I ſin not with my Tongue.* Remember the wiſe and Holy God hears all the words you ſpeak. *There is not a word in my Tongue* (ſaith Holy David) *but lo, O LORD, thou knoweſt it altogether.* *Pſal.* 39. 1. 4.

Let your *words be few* therefore, and free from Folly. *A fool's voice,* (ſaith the wiſe man) *is known by a multitude of words, but he that hath knowledge ſpareth his words.* Think before you ſpeak, ſilence is uſually ſafe: whereas raſh words oft recoile to the hurt of him that ſpake them. *Eccl.* 5. 2. *Prov.* 17. 27.

Eccl. 5. 7. them. However, *in the multitude of dreames, and many words, there are also diverse vanities: but fear thou God.*

Temperance of Tongue is a necessary virtue of true Religion; And therefore saith the Jam. 1. 26. Apostle, *If any man among you, seem to be Religious, and bridleth not his Tongue, but deceiveth his own heart, this man's Religion is* c. 3. 2. *vain*; But, *If any man offend not in Word, the same is a perfect man, and able also to bridle the whole body.*

Especially take heed of all filthy and impure speeches; Remember how strict a charge is Eph. 2. 29. given you in the Gospel. *Let no corrupt Communication come out of your Mouth, but that which is good to the use of edifying, that it may Minister Grace unto the Hear-* 31. *ers. Let all clamour and evil-speaking be put away from you.* c. 4. 3. And as for *Fornications, and all Uncleanness or Covetousness, let it not be once named amongst you,* 4. *as becometh Saints; Neither filthiness,*

thiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

And that your words may be Holy, keep the heart pure; *For out of the abundance of the heart, the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you* (saith our Saviour) *that every idle word that men shall speak, they shall give an account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.* Mat. 12. 34, 35, 36, 37.

III. *Count it a great wickedness to tell a lye. I hate and abhor lying,* (saith *David*) *but thy Law do I love.* And he that loves God, and his Law, must needs hate and abhor Lying; For *Lying Lips are an abomination to the LORD: but they that deal truly are his delight.* Yea, a Lyar is hated both of God and men: men hate him because he seeks to deceive Psal. 119. 163. Prov. 12. 22.

deceive them, and God hates him, because he plainly despises him, whom he knowes he cannot deceive.

The sin of Lying subjects men to punishment, both from God and men. The common punishment amongst men is this, he that is known to have told a Lye, shall not be believed when he speaks Truth. God for one Lye
Act. 5. 1. —10. struck *Ananias* and *Sapphira* with sudden death; And yet the greatest punishment of Lying
Rev. 22. 15. remains in Hell; For *whosoever loveth or maketh a Lye, shall be shut out of* the Kingdom of Hea-
Joh. 8.44. ven. Lying is the Devil's sin, and subjects man to his punish-
Rev. 21. 8. ment; For, *All Lyars shall have their part in the Lake, which burneth with Fire and Brimstone; which is the second death.*

Lye not to excuse a Fault: What will it avail you to seem innocent before men, if you become doubly guilty before God? To escape a rebuke from man, will you venture to incur the wrath

wrath of God? What folly is it for one to avoid the pricking of a Pin, to run upon the point of a Sword? Though God do not punish the fault, are you sure he will pardon the Lye? To presume is the way to perish. Know God will not pardon it, except you repent; And what desperate Folly is it for a man to do that, which he knowes before he shall either certainly repent, or must Eternally perish.

Lye not for gain; Its a woful gain which is acquired by the loss of God's favour, and an immortal Soul.

Lye not at all. He that tells a Lye strikes at God, and stabs his own Soul. When Lying shall mourn in Hell, Truth shall sit triumphant in Heaven.

IV. *Shun swearing and cursing as much as you do Hell and Damnation*; For if you become guilty of the sin, how can you escape the punishment? *Swear not at all* (saith our Saviour) *but let your Communication be yea, yea, nay, nay,* *Mat.* 5. 34 37.

nay; *Yea*, (saith the Apostle) *Above all things, my Brethren swear not, neither by Heaven, neither by the Earth, neither by any other Oath: but let your yea be yea, and your nay, nay, lest ye fall into condemnation*; For most certain it is, *God will not hold him guiltless that taketh his Name in vain.* Curse none of God's creatures, least God curse you; Its the Character of a wicked wretch, *His mouth is full of cursing, as he loved cursing*, (saith the Divine Prophet) *so let it come unto him; as he delighted not in Blessing, so let it be far from him.* How dreadful will the State of Swearers and Cursers be, when Christ Jesus the Judge of the world shall say to them, *Depart from me ye cursed, into Everlasting Fire, prepared for the Devil, and his Angels.*

Jam. 5. 12.

Exod. 20. 7.

Psal. 10. 7. 109. 17.

Mat. 25. 41.

Let not your words then swell with the poyson of Oaths or Curses. He that shoots these impoison'd arrowes up towards Heaven, shall at length find they will fall

fall down on his own head.

I saw saith St. John, *three unclean Spirits like frogs, come out of the Mouth of the false Prophet.* Rev. 16. 13. Surely an Oath or a Curse coming out of the Mouth of a Christian, is as monstrous, as if you should see a Toad coming out of the Mouth of a man. If the Spirit of God be in the heart, how can the Language of Hell fall from the lips?

V. *Provoke not any to Anger, and be not your self soon or long Angry.* A man in Anger is as a House on fire; If a fire be kindled in a house, you should endeavour to quench it: but when there is none, its a great wickedness to kindle it. He is a very mischievous Fool, that sets his own house on fire. When Anger is join'd with desire of revenge, the house is set on *fire of Hell.* Rash Anger is a degree of *Murder*; And therefore though provoked by an injury, *Be not hasty in thy Spirit to be angry: for Anger resteth in the Bosom of Fools.* Matt. 5. 21. 22. Eccl. 7. 9.

Anger

Anger in excess opens a door to the Devil; where some evil there, that is a just cause of anger, is done, *Be ye Angry, and sin not: let not the Sun go down upon your wrath, neither give place to the Devil.* He that lies down to sleep in his Anger, hath the Devil for his Bed-fellow.

Eph. 4. 26.

Consider, there is none can so much provoke you to anger, as you daily provoke God. If he, who is so great, bear with you, how much more ought you to bear with others? If you become a Fire-brand on earth, take heed least God make you one in Hell. Know, nothing does better become a Christian, than the meekness and gentleness of Christ.

Col. 3. 12. 13. *Put on therefore (as the Elect of God, Holy and Beloved) Bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*

VI. *Flee*

VI. *Flee youthful Lusts, and endeavour to preserve a chast mind in a pure Body.* Defile not that Body with Lust, which was washt with Christ's Blood in Baptism. Know your Body is the *Temple of God*, which was consecrated by Baptism to his Holy Service; Now, *if any man defile the Temple of God, him shall God destroy:* Now the body of man is not left defil'd by fleshly lusts, then the Temple of God by being turn'd into a loathsome stie for filthy swine. 2 *Tim.* 2. 22. 1 *Cor.* 6. 19. &. 3. 17.

As he therefore *who hath call'd you* to the Profession of Christianity *is Holy, so be ye Holy* and pure, both in Body and Mind. *For this is the will of God, even your Sanctification, that ye should abstain from Fornication: that every one of you should know how to possess his Vessel* his [* Body the Vessel of his Soul, and for his Food] *in Sanctification and Honour, not in the Lust of concupiscence, even as the Gentiles which know not God: for God hath not* 1 *Pet.* 1. 15. 1 *Thes.* 4. 3. 4, 5, 7. * 1 *Sam.* 21. 5.

call'd

call'd us unto Uncleanneſs, but unto Holineſs.

1 *Joh.* 3. 2. If Saints, ye are the *Sons of God*, the Brethren of Chriſt, and Heirs of Heaven. And *Rom.* 8. 17. *when Chriſt, who is our Life ſhall* Col. 3. 4. *appear, then ſhall ye alſo appear with him in glory.* Now, *every man that hath this hope in him* * ἁγνί- ζει ἑαυτὸν † ἁγνός. *purifieth himſelf,* * keepeth himſelf chaſt, *even as he is,* † chaſt and *pure.*

The happineſs of ſuch chaſt and pure perſons in the preſence of God in Heaven, was repreſented to St. *John* in Viſion. *I* Rev. 14. 1—5. *looked,* (ſaith he) *and lo a Lamb* [the Lord Jeſus Chriſt] *ſtood on the Mount Sion, and with him an Hundred Fourty and Four Thouſand, having his Fathers Name written in their Foreheads; And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great Thunder: and I heard the voice of Harpers, harping upon their Harps: and they ſung as it were a new Song, before the Throne, and before the four*

four Beasts, and the Elders, [the Angels and Saints in Heaven:] *and no man could learn that Song, but the Hundred and Fourty and Four Thousand, which were Redeemed from the Earth. These are they which were not defiled with women; for they are Virgins: these are they which follow the Lamb, which way soever he goeth: these were Redeemed from among men, being the first Fruits unto God, and to the Lamb; And in their mouth was found no guile: for they are without fault before the Throne of God.* Now if you desire to share in the happiness of this *Virgins-Company* in Heaven, you must endeavour to prefer an immaculate purity here on earth.

To this end, keep a strict guard upon your Senses. Open not your ears to impure Speeches, nor suffer your eyes to behold vanity; For *whosoever looketh on a woman to lust after her, hath committed Adultery with her already in his heart,* saith our Blessed Saviour; For the prevention of *Mat.* 5. 28.

of this danger saith Holy *Job*, *I made a Covenant with mine eyes; why then should I think upon a Maid?* Wanton looks, as flashes of Lightning, and wanton Thoughts, as sparks of Fire, often kindle those Flames of Lust, wherein both the Body and Soul is offer'd up as a Holocaust to Satan. And therefore saith our Saviour, *if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy Members should perish, and not that thy whole Body should be cast into Hell.*

Job. 31. 1.

Mat. 5. 29.

But especially shun the company of a wanton woman, which is as a Murtheress that lies in wait for the life of a man. Such was the Harlot of which *Solomon* speaks, who *caught the young man, and kist him, and with an impudent face said unto him, come let us take our fill of love until the Morning, let us solace our selves with Loves. With her much fair Speech she caused him to yield; with the flattering of her Lips she forced*

Prov. 7. 13, —18, —21, 22, 23.

forced him; He goeth after her straight way, as an Ox goeth to the slaughter, or as a Fool to the correction of the Stocks: Till a dart strike through his Liver; as a Bird hasteth to the snare, and knoweth not that it is for his Life. Carefully shun therefore all occasions of falling into the company of such a woman. Take the Counsel of *Solomon*; *Remove thy way far from her, and come not nigh the door of her house; For, her house is the way to Hell, going down to the Chambers of death.* *Prov.* 5. 8. & 7. 27.

VII. *Shun Revelling and Drunkenness*; These are sins so inconsistent with the Christian Religion, which oblige all that embrace it, to Temperance and Sobriety, that whosoever gives himself up to Revelling and Drunkenness, does in effect renounce his Christianity; And he is certainly a desperate wretch, who for a little sensual pleasure, will quit all his hopes of Heaven, and sell the joyes of Paradise. He that lives in these sins, travels

vels in the common Road to Hell.

1 *Pet.* 4. 3. *Lasciviousness, Lusts, Excess of Wine, Revellings, Banquetings, and abominable Idolatries,* were the sins of the *Gentiles,* before their Conversion to Christianity. How unworthy is it of a Christian, to stain the Glory of his Holy Profession with the guilt of the sins and vices of Heathens.

Christians know there is a day
Act. 17. 31. appointed, wherein they must give an account to God for the time they have spent in the world, and for all the Actions of their lives; *And* therefore saith our
Luk. 21. 34. Saviour; *Take heed to your selves, least at any time your hearts be overcharged with Surfetting and Drunkenness, and cares of this Life, so that day come upon you unawares.* Surfetting and drunkenness breed diseases in mens Bodies, and shorten their Lives. The punishment is here linkt to the sin; whereas Temperance and Sobriety are a fair and pleasant path to Heaven; by Surfetting and

and Drunkenness, men take the foulest way, that they may make the shortest journey to Hell.

Drunkenness is a vile debasement to a man. No person, that has but the heart of a Man, would suffer himself to be so vilely abused and debased by another, as by Drunkenness he abuses and debases himself. A Sober Servant is to be preferred before a drunken Son. A drunken Servant is no better than a very Beast. In Drunkenness a man commits two or three sins in one; For he at once abuses God's Blessings, and his own Body, and dishonours and wrongs any to whom he owes *Service* and Obedience, which, having transformed himself into a brute beast, a raging Bedlam, or a senseless stock, he is not capable to perform. How woful is it, that he, that is call'd to be a Christian, should cease to be a man! And how just is it, that God should cut him off in his sin, and cast him into Hell, who has made

himself uncapable to answer the end of his Calling, as a Christian, yea, of his Being, as a man.

Know, you were born in a Night of darkness, a state of ignorance and sin: but by institution in the Mysteries of the Christian Religion, you may perceive the dawning of a day of Light, a State of Knowledge and Salvation by Jesus Christ. Let the Apostle's Exhortation then prevail with you for a suitable demeanour. *The night* (saith he) *is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the Armour of Light. Let us walk honestly as in the day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envying. But put ye on the Lord Jesus Christ, and make not Provision for the Flesh, to fulfil the Lusts thereof.*

Rom. 13. 12, 13. 14.

VIII. *Avoid ill Company.* The keeping of ill Company hath been

been the utter undoing of many Young men. For while they have been carried on hereby in an idle, licentious course of life, they have destroy'd themselves Bodies and Souls for ever. He that once engages himself in that society of sinners, which is as the *Corporation of Hell*, shall hardly ever recover so much freedom and honour as to become a *Citizen of Heaven.* Happy is the man then that carefully keeps himself from evil Company, yea, this is the man who is pronounced Blessed by an Oracle of God. *Blessed is the man that walketh not in the Counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.* And therefore *David*, to clear his Integrity, thus makes his Profession; *I have not sate with vain persons, neither will I go in with Dissemblers. I have hated the Congregation of evil doers: and will not sit with the wicked.* But, *I am a Companion of all them that fear thee, and of* them

Psal. 1.1.

Psal. 26. 4, 5.

Psal. 119. 63.

them that keep thy Precepts.

Man's a sociable Creature, and mutual converse is the delight and sweetness of Humane Life. But then it greatly concerns us to make choice of good company. *Prov.* 13. 20. For, *he that walketh with wise men shall be wise: but a Companion of fools shall be destroyed.* If it be known that a man has the plague, or some infectious disease upon him, will not every man shun his society? Sin is the disease of the Soul, not less infectious than the Plague. Should you not have more care of your Soul than of your Body? Is a Temporal Life in this World, to be preferr'd before Eternal Life in Heaven? Can you touch pitch, and not be defil'd? familiarly and delightfully converse with sinners, and not contract the guilt of sin? 'Tis impossible. Do you seriously reprove them for all their Oaths and Curses, all their evil words and actions, all their vanities and vitious excesses? If so, their company will soon become unpleasant

pleaſant to you, and yours to them. If not, know you go away guilty of all their ſins in the ſight of God. Oh! What a load of guilt do men carry home with them from ill Company? Now are not thine own ſins enough to damn thee? How then wilt thou hold up thy head at the Judgment Seat of Chriſt, when thou ſhalt be charg'd with all the horrible ſins of that Company, with which thou didſt delightfully converſe? For he that keeps another Company in ſinning, heartens and hardens him in his ſins, and ſo at once promotes his and his own Damnation. Surely, if thou ſaw'ſt the Wrath of God, and his Judgments hang over the heads of theſe ſinners, if thou ſaw'ſt thoſe Black Devils that ſtand at their Elbowes, to prompt them to wickedneſs, if thou ſaw'ſt the burning Lake which is kindled underneath, them, into which they are ready to fall every ſtep they take, every ſin they commit, thou

would'ſt be afraid to come into their Company, and no Gold ſhould ever bribe thee to become one of their Society?

If thou art wiſe, and haſt any regard to thy own welfare; *Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them. For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.* Keep thy diſtance then from them, and bind thy ſelf with firm reſolutions, altogether to refrain their Society. Hear the Counſel of the wiſeſt of men, *Solomon*, and know therein thou heareſt the voice of God; *Enter not into the Path of the wicked, and go not in the way of evil men; avoid it, paſs not by it, turn from it, and paſs away.* Obſerve here, the wiſe man repeats expreſſions of the ſame import, no leſs than ſix times, to engage thee to ſhun the Society of ſinners, as if he ſhould cry out aloud to thee, and ſay, fly, fly, fly, fly, fly, fly evil Company, if thou loveſt the life

Eph. 5. 11, 12.

Prov. 4. 13, 14.

of

of thy Soul; or otherwise thou art a dead man, utterly undone for ever.

Know for certain, such as the Company is, in which thou delightest in this World, such shall thy Company be hereafter, either the Saints in Heaven, or the Damned in Hell.

If thou knowest not where to have Society with good men, know its far better to remain solitary, and to hold converse with God, wherein the Pious Soul ascends to Heaven, than to be travelling on with a great deal of merry Company towards Hell.

IX. *Be very serious and constant in the Duties of God's Service.* Know the service of God, and the Salvation of your Souls, are your great work and business in this World, which you are to mind above all other things. And be sure what you do in these matters, you do with all your might. No man will endure a negligent and slothful servant, who is still

mindless and heedless in what he goes about. Trifling with God, in matters of Eternal Consequence, is utterly intolerable.

Be very diligent in attendance on the solemn Worship and Service of God, on the Lord's Dayes, and be constant in the performance of the duties of Religion, Prayers and Praises to God on your own daies also: but be sure you serve God in both, with all humble Reverence, Holy Seriousness, and hearty Devotion. God's Service is the most excellent employment, and you must alwaies attend it with the greatest earnestness of Spirit. Stir up your self to serve God with all your strength: employ all the powers of your Soul in the duties of Religion. *Jacob wrestled with God in Prayer*, and so gain'd a Blessing. If you play the Hypocrite in your Prayers, you must expect nothing but the *Portion of Hypocrites in Hell-fire.*

Gen. 32. 24–30. *Hos.* 12.4. *Mat.* 24. 51.

When

When you approach the presence of God, remember he is that great and dreadful God, who is Glorious in Majesty, and Infinite in Excellency, and so address to him with all possible Reverence and Humility. *Let us have Grace* (saith the Apostle) *whereby we may serve God acceptably, with Reverence and Godly Fear. For our God is a consuming fire.* And *O come* (saith the Psalmist) *let us worship and bow down: let us kneel before the* LORD *our Maker.* Heb. 12. 28. Psal. 95. 6.

How intolerable is the Pride and Arrogance of some Persons in this duty of Prayer! The greatest Subject of the Kingdom, if he have a request to the King, presents his Petition to him on the Knee. But you shall see a sorry Servant to a Mortal man, that will not be perswaded to bow his Knees to Almighty God, when he should joyn with the Assembly in Publick Prayers. The rude Carriage of such persons in the special presence of the

All-Glorious God, plainly discovers a profane and Atheistical Spirit. Such an one, though he be come to *God's House*, which is the *Gate of Heaven*, sits there upon the brink of Hell.

Gen. 28. 17.

'Tis a great instance of the Divine Patience, that such a Person is not smitten with death in the place where he sits. *Nadab and Abihu the Sons of Aaron*, we know for a like presumption, were both punished with sudden Death. For, saith the LORD, *I will be Sanctifi'd in them that come nigh me, and before all the people I will be Glorifi'd.*

Lev. 10. 1, 2, 3.

And therefore as you tender the Honour of God, and the good of your own Souls, approach Gods presence with great Reverence and Humility, and serve him with great seriousness and sincerity of heart, in all the Duties of Religion.

X. *Let all your Actions and Employments, your Labours and Delights, even your most pleasant Recreations be season'd with the*

the Fear of God, and a ſerious Remembrance of Death and Judgment. Where ever you are, whatſoever you do, remember the Eye of God is upon you, and ſo demean your ſelf as in his ſight and preſence. For, *His Eyes are upon all the wayes of the Sons of men, to give to every one according to his wayes, and according to the Fruit of his Doings.* *Jer.* 32. 19.

Remember the day is coming, when you muſt give an account before all the World, for whatſoever you have done in the Fleſh. Do nothing now, which you would be afraid or aſham'd to own then. When in the moſt ſecret place, you are tempted to any wicked deed, remember, though no man beholds you, the Eye of the great God is upon you, and ſo ſay with *Joſeph*; *How can I do this great wickedneſs, and ſin againſt God?* Thus, *ſtand in aw, and ſin not.* Let the fear of God reſtrain you from whatſoever is evil; and let the *Gen.* 39. 9. *Pſal.* 4. 4.

Love

Love of God carry you on with Delight, to whatsoever is good.

And though God do not deny you those *innocent Delights* and Recreations, which are agreable to your youthful years, and which may fit you for a more chearful discharge of your respective duties, yet you must be careful that those very Delights be season'd with the remembrance of God, and the day of Judgment. Mind, what the wise man sayes to you, and what charge he gives you concerning this matter. *Rejoyce, O Young man in thy Youth, and let thy heart chear thee in the dayes of thy Youth, and walk in the wayes of thy Heart, and in the sight of thine Eyes: but know thou that, for all these things, God will bring thee into Judgment.*

Eccl. 11. 9.

Know, thou art Mortal: and consider that every Action thou dost is a step to Eternity, and every day thou livest, sets thee a day nearer to thy death. And there-

therefore live ſo now, as thou wilt wiſh thou hadſt done when thou comeſt to dye. The time of death is uncertain; But moſt certain it is, Chriſt Jeſus will ſhortly come to call every one that has been faithful in his ſervice, from Labour to Reſt, and Sorrow to Joy. Then happy ſhall he be who has been moſt ſerious in God's Service; His Reſt ſhall be ſweet, and his Reward Glorious. Make good uſe then of this inch of time, upon which depends the following Eternity. Thy Glaſs is running: be ſure thy work be done before the laſt ſand drop. Spend thy Life in God's Service, and in Death thou ſhalt ſee his Salvation. Think ſtill, my Lord is at hand, and ſo be ever well-doing. *Bleſſed is that ſervant, whom his Lord when he comes ſhall find ſo doing.* He will ſay to him, *Well done good and faithful ſervant; thou haſt been faithful in a little,* take Poſſeſſion of much; *Enter thou into the joy of thy Lord.* Mat. 24. 46, & 25. 21.

Now

1 Pet. 5. 10. *Now the God of all Grace, who hath called us to his Eternal Glory by Christ Jesus, make you perfect, stablish, strengthen, and settle you; To him be Glory and Dominion for ever and ever. Amen.*

Thou shalt do well to repeat these Rules of Life (as also thy Duty before declar'd, as a Child or Servant) upon the Lord's Day once a Month, for the better preserving them in Memory for thy direction in thy daily Practise. For certainly, the most of the sins that men commit, to the dishonour of God, and wounding of their own Conscience, are committed through want of a present remembrance of their Duty, or a due consideration of the mighty Obligations that lye upon them to do it. This great mischief may be happily prevented by a frequent reading of these Rules of Life. Read therefore, and Remember, and do these things, that it may be well with thee for ever.

Apples

Apples of Gold
IN
PICTURES of SILVER,
FOR
The Use and Delight of
Children and Servants:
BEING
A Collection of certain Verses, from some of our Divine Poems, more fit to be Imprinted on the Memories of Young People, than Prophane Songs.

The Preface.

FOR *the* close of your entertainment, *I here present you with a* Delicate Dish. *'Tis* choice Fruit, *which grew*

grew in a Rich Soil. *'Tis as the Fruit of* Eden, *that Tempted* Eve,
Gen. 3. 6. good for Food, pleaſant to the Eyes, and deſirable to make one Wiſe. *Only here is the difference; She could not eat of that without* Sin *againſt God, and* Hurt *to her ſelf: your eating of this may keep you from* Sin, *and prove the* Health *of your Soul. Freely feed then on this Fruit; 'tis not leſs wholeſome than pleaſant. 'Tis not as*
* Plut. Mor. *the Banquet of* Midas *or* * Pythes, *a* Mock-Feaſt; *'tis* Gold
Prov. 25 11. *for worth, but* Food *for uſe.* A Word fitly ſpoken (*ſaith* Solomon) is like Apples of Gold in Pictures of Silver. *And* inſtruction in virtue, *to Perſons in the* Flower of their Age, is a word fitly ſpoken. *Such are theſe pieces of Divine Poeſie, wherewith I here preſent you, Read, Remember and Practiſe them: ſo ſhall you learn that* Knowledge and Wiſdom, *which is better than* Silver and Gold; *ſeeing it will*
Prov. 3. 18. *at once make you* Rich and Happy. *For* Wiſdom is a Tree of Life (*ſaith*

(*ſaith* Solomon) to them that lay hold upon her; and Happy is every one that retaineth her. *And therefore,* Receive my Inſtruction, (*ſaith He*) and not Silver, and Knowledge rather than choice Gold. For Wiſdom is better than Rubies; and all the things that may be deſired are not to be compared to it. *Here you have the* Words of Wiſdom, *which are* Golden Apples, *by the curious Art of Divine Poeſy, ſet in* Silver Frames. *Take and eat: for here you have both* Food and Treaſure. *What can you deſire more than what is here offer'd to your Acceptance? Accept and Improve, and you ſhall not fail at once, to find both* Profit and Delight.

And Profit with Delight combin'd,
Is Meat and Muſick to the Mind.

The

The Names of the Authors, from whose Poems the following Verses are Collected.

G. H. Mr. *George Herbert*'s Sacred Poems, called the Temple.

R. C. Mr. *Richard Crashaw*'s steps to the Temple.

F. Q. Mr. *Francis Quarles*, his Emblems and Divine Fancies.

J. D. Dr. *Donne*'s Poems.

G. F. Mr. *Giles Fletcher*'s, Christ's Victory and Triumph.

G. S. Mr. *George Sandy*'s, his Paraphrase of the Psalms and Scripture Hymns.

A. C. Mr. *Abraham Cowley*'s Sacred Poems.

Some few others of less note, are signified by the first Letters of their Names.

Coun-

Counſel to Young men. G. H.

THou, whoſe ſweet youth, and early hopes inchance
Thy rate and price, and mark thee for a Treaſure;
Hearken unto a Verſer, who may chance
Rhyme thee to good, and make a bait of Pleaſure.
A Verſe may find him, who a Sermon flies,
And turn Delight into a Sacrifice,

Beware of Luſt: it doth pollute and foul
Whom God in Baptiſm waſht with his own Blood.
It blots the Leſſon written in thy Soul;
The Holy Lines cannot be underſtood.
How dare thoſe eyes upon a Bible look, (Book?
Much leſs towards God, whoſe Luſt is all their

Drink not the third glaſs, which thou canſt not tame,
When once it is within thee; but before
Mayſt rule it, as thou liſt: and pour the ſhame,
Which it would pour on thee, upon the Floor.
It is moſt juſt to throw that on the ground,
Which would throw me there, if I keep the (round.

He that is drunken, may his Mother kill
Big with his Sifter: he hath loſt the Reins,
Is out-law'd by himſelf: all kind of ill
Did with his Liquor ſlide into his Veins.

The

The Drunkard forfeits man, and doth diveſt
All worldly Right ſave what he hath by Beaſt.

Take not his name, who made thy mouth, in vain:
It gets thee nothing, and hath no excuſe.
Luſt and Wine plead a pleaſure, Avarice gain:
But the cheap ſwearer through his open ſluce
Lets his Soul run for nought, as little fearing:
VVere I an *Epicure*, I could bate ſwearing.

VVhen thou doſt tell anothers Jeſt, therein
Omit the Oaths, which true wit cannot need:
Pick out of Tales the Mirth, but not the ſin.
He pares his Apple, that will cleanly feed.
Play not away the virtue of that name, (tame.
VVhich is thy beſt Stake when griefs make thee

Lie not; but let thy heart be true to God,
Thy mouth to it, thy actions to them both:
Cowards tell Lies, and thoſe that fear the Rod;
The ſtormy working Soul ſpits Lies and Froth.
Dare to be true. Nothing can need a Lye,
A fault, which needs it moſt, grows two thereby.

Fly Idleneſs; which yet thou canſt not fly
By Dreſſing, Miſtreſſing and Complement.
If thoſe take up thy day, the Sun will cry
Againſt thee: for his light was only lent.
God gave thy Soul brave wings: put not thoſe
Into a Bed, to ſleep out all ill weathers. (feathers

When thou doſt purpoſe ought (within thy power)
Be ſure to do it, though it be but ſmall.
Conſtancy knits the bones, and makes us ſtowre,
When wanton pleaſures becken us to thrall.
Who breaks his own Bond, forfeiteth himſelf:
What nature made a Ship, he makes a ſhelf.

Do all things like a man, not ſneakingly:
Think the King ſees thee ſtill; for his King does.
Simpring is but a Lay-hypocriſie:
Give it a corner, and the Clew undoes.
VVho fears to do ill, ſets himſelf to taſk:
Who fears to do well ſure ſhould wear a Mask.

Look to thy Mouth: Diſeaſes enter there.
Thou haſt two Sconces, if thy Stomach call;
Carve, or diſcourſe, do not a Famine fear.
VVho carves is kind to two; who talks to all.
Look on Meat, think it dirt, then eat a bit;
And ſay with all; *Earth to Earth I commit.*

By all means uſe ſometimes to be alone.
Salute thy ſelf: ſee what thy ſoul doth wear.
Dare to look in thy Cheſt; for 'tis thine own:
And tumble up and down what thou findeſt there.
VVho cannot reſt till he good fellowes find,
He breaks up houſe, turns out of doors his mind.

In Converſation boldneſs now bears ſway.
But know that nothing can ſo fooliſh be,
As empty boldneſs: therefore firſt aſſay
To ſtuff thy mind with ſolid bravery;
Then march on gallant: get ſubſtantial worth,
Boldneſs gilds finely, and will ſet it forth.

Laugh not too much: the witty man laughs leaſt:
For wit is Newes only to Ignorance.
Leſs at thine own things laugh; leſt in the jeſt
Thy perſon ſhare, and the conceit advance.
Make not thy ſport abuſes: for the Fly
That feeds on Dung, is coloured thereby.

Pick out of Mirth, like ſtones out of thy ground,
Profaneneſs, Filthyneſs, Abuſiveneſs.

These are the scum, with which course wits abound:
The fine may spare these well, yet not go less.
All things are big with Jest: nothing that's plain
But may be witty, if thou hast the vein.

Towards great persons use respective boldness:
That temper gives them theirs, and yet doth take
Nothing from thine, in service, care or coldness
Doth ratably thy Fortunes marr or make.
Feed no man in his sins: for Adulation
Doth make thee parcel-Devil in Damnation.

Scorn no man's Love, though of a mean degree;
(Love is a Present for a Mighty King)
Much less make any one thine Enemy.
As Guns destroy, so may a little sling.
The cunning workman never doth refuse
The meanest tool, that he may chance to use.

Render to God his due, *part of thy* time:
Treasure purloin'd cankers the whole Estate.
Sundays observe: think, when the Bells do chime,
'Tis Angels Musick; therefore come not late.
God then deals Blessings: If a King did so,
VVho would not hast, nay give, to see the show.

Let vain or busie thoughts have there no part:
Bring not thy Plough, thy Plots, thy Pleasures thither
Christ purg'd his Temple, so must thou thy heart.
All worldly thoughts are but thieves met together
To cozen thee. Look to thy Actions well:
For Churches are either our Heav'n or Hell.

Judge not the Preacher; for he is thy Judge:
If thou mislike him, thou conceiv'st him not.
God calleth Preaching Folly. Do not grudge

To

To pick out treaſures from an Earthen pot.
The worſt ſpeak ſomething good: if all want (Senſe,
God takes a Text, and Preacheth Patience.

He that gets Patience, and the Bleſſing which
Preachers conclude with, hath not loſt his pains:
He that by being at Church eſcapes the ditch,
Which he might fall in by Companions, gains.
He that loves God's abode, and to combine
With Saints on Earth, ſhall one day with them (ſhine.
In brief, acquit thee bravely, play the man.
Look not on pleaſures as they come, but go.
Defer not the leaſt virtue: life's poor ſpan.
Make not an Ell, by trifling in thy wo.
If thou do ill, the Joy fades, not the pains:
If well, the pain doth fade, the joy remains.

The Confeſſion. G. S. *in Pſal.* 51.

LORD, to a ſinner Mercy ſhow:
Which ſince in thee ſo infinite;
Let all thy ſtreames of Mercy flow,
And purifie me in thy ſight.

My ſins unmaſkt, before thee lye;
Who have deſerv'd thy wrath alone:
VVhich I confeſs, to teſtifie
Thy truth, and make thy Juſtice known.

In ſin conceiv'd, brought forth in ſin;
Sin ſuckt I from my Mothers Breaſt:
Thou lov'ſt a heart ſincere within,
VVhere wiſdom is a conſtant gueſt.

Blot

Blot out my crimes; O ſeparate
My trembling guilt far from thy view!
A clean Heart in my Breaſt Create;
A Mind, to thee confirm'd, renew.

Nor caſt me from thy Preſence, Lord;
Nor, O! Thy *Holy* Spirit withdraw:
But thy Life-quickning Grace afford;
Inlarge my will, t' embrace thy Law.

The Reſolution. G. S. *in Pſal.* 119.

YOung man thine Actions by God's Precepts (guide:
From theſe let not thy zealous ſervant ſlide.
Thy word, writ in my heart, ſhall curb my will.
Lord, teach me how I may thy laws fulfil.
Thoſe by thy tongue pronounc't I will unfold.
Thy Teſtaments by me more priz'd than Gold.
On theſe I meditate, admire; there ſet
My Souls delight: theſe never will forget.
O let me live, t' obſerve thy laws: mine eyes
Illuminate to view thoſe Myſteries.
Me, a poor Pilgrim, with thy truth inſpire:
For which my Soul even fainteth with deſire.
The proud is curſt, who from thy Precepts ſtraies,
Bleſs and preſerve my ſoul, which them obeyes.
No hate of Princes from thy law deters:
My Study, my Delight, my Counſellers.

The

The Bible. A. C.

THis Holy Book, like *Heaven it ſelf*, doth ſhine,
With thouſand lights of truth Divine.
So numberleſs the Stars, that *well they may*
To Heaven's Gate make a Milky way.
Yet reaſon muſt aſſiſt too; for in Seas
So vaſt and dangerous as theſe,
Our courſe by Stars above we cannot know,
Without the compaſs too below.

Tho *Reaſon* cannot through *Faith's Myſteries* ſee,
It ſees that there, and ſuch they be; (keep
Leads to *Heav'n's Door*, and there does humbly
And there through chinks and key-holes peep.
Though it like *Moſes*, by a ſad command,
Muſt not come into th' *Holy Land*;
Yet thither it infallibly does guide,
And from a far 'tis all deſcry'd.

Charms and Knots. G. H.

Who read a Chapter when they riſe,
Shall ne're be troubled with ill eyes.

A poor man's Rod, when thou doſt ride,
Is both a weapon and a guide.

Who ſhuts his hand hath loſt his Gold:
Who opens it, hath it twice told.

Who goes to Bed, and doth not pray,
Maketh two nights to ev'ry day.

Who by aſperſions throw a ſtone
At th' head of others, hit their own.

VVho looks on ground with humble eyes,
Finds himſelf there, and ſeeks to riſe.

VVhen th' hair is ſweet, through Pride or luſt,
The Powder doth forget the duſt.

Take one from ten, and what remains?
Ten ſtill, if Sermons go for gains.

In ſhallow waters Heaven doth ſhow:
But who drinks on, to Hell may go.

God's Greatneſs. G. S. in 1 *Sam.* 2.

GOD our ſecret thoughts diſplayes;
All our works his balance weighs;
Giants bows his Forces break;
He with ſtrength inveſts the weak.
Who were full, now ſerve for bread;
Thoſe who ſerv'd, infranchiſed.
Barren wombs with children flow;
Fruitful Mothers Childleſs grow.
God frail man of life deprives:
Thoſe who ſleep in death revives:
Leads us to our ſilent Tombs;
Brings us from thoſe horrid Rooms:
Riches ſends, ſends Poverty:
Caſteth down, lifts up on high.
He from the deſpiſed duſt,
From the dunghil takes the juſt;
To the height of honour brings;
Plants them in the Thrones of Kings.

Man's Meanneſs. G. S. *Pſal.* 8.

LORD, how illuſtrious is thy Name!
Whoſe power both Heav'n and Earth proclaim!
Thy

Thy Glory thou haſt ſet on high,
Above the Marble-arched Sky.
The wonders of thy power thou haſt
In mouths of Babes, and Sucklings plac't;
That ſo thou might'ſt thy Foes confound,
And who in Malice moſt abound.
When I pure Heaven, thy Fabrick ſee,
The Moon and Stars diſpos'd by thee;
O what is man, or his frail Race,
That thou ſhould'ſt ſuch a ſhadow Grace!
Next to thy Angels moſt renown'd,
With Majeſty and Glory Crown'd;
The King of all thy Creatures made;
That all beneath his feet haſt laid:
And that on Dales or Mountains feed;
That ſhady woods or deſerts breed;
What in the Aery Region glide,
Or through the rowling Ocean ſlide.
Lord, how illuſtrious is thy Name,
Whoſe Pow'r both Heav'n and Earth proclaim!

Humility. G. S. *Pſal.* 131.

THou Lord, my witneſs art:
I am not proud of heart;
Nor look with lofty eyes;
Nor envy, nor deſpiſe;
Nor to vain pomp apply
My thoughts, nor ſoar too high:
But in behaviour mild;
And as a tender child,
Wean'd from his Mothers Breaſt
On thee alone I reſt.

The word of God. G. S. in *Pſal.* 19.

GOd's laws are perfect, and reſtore
The Soul to life, even dead before.
His Teſtimonies, firmly true,
With wiſdom ſimple men indue.
The Lord's Commandments are upright,
And feaſt the Soul with ſweet delight.
His Precepts are all purity,
Such as illuminate the eye.
The fear of God, ſoil'd with no ſtain,
Shall Everlaſtingly remain.
Jehovah's Judgments are Divine,
With Judgment he doth Juſtice join.
Which men ſhould more than Gold deſire,
Than heaps of Gold refin'd by fire:
More ſweet than honey of the Hive,
Or Cels, where Bees their treaſure ſtive.
Thy ſervant is inform'd from thence,
They their obſervers recompence.

The World. F. Q.

OVVhat a Crocodilian world is this,
Compos'd of treacheries and inſnaring wiles!
She cloaths deſtruction in a formal kiſs,
And lodges death in her deceitful ſmiles;
She hugs the Soul ſhe hates, and there does prove,
The veryeſt tyrant, where ſhe vowes to love:
And is a Serpent moſt, when moſt ſhe ſeems a Dove:

Thrice happy he, whoſe nobler thoughts deſpiſe
To make an object of ſo eaſie gains;

Thrice

Thrice happy he, who ſcorns ſo poor a prize
Should be the Crown of his heroick pains;
Thrice happy he that ne'er was born to try,
Her frowns or ſmiles, or being born did lye
In his ſad Nurſes Arms an hour or two, and dye.

The Quip. G. H.

The merry world did on a day,
With his Train-bands and Mates agree
To meet together where I lay,
And all in ſport to jeer at me.

Firſt, Beauty crept into a Roſe,
Which when I pluckt not, Sir ſaid ſhe,
Tell me I pray, whoſe hands are thoſe?
But thou ſhalt anſwer, Lord, for me.

Then Money came, and chinking ſtill,
What tune is this, poor man? ſaid he:
I heard in Muſick you had ſkill;
But thou ſhalt anſwer, Lord for me.

Then came brave Glory puffing by,
In Silks that whiſtled, who but he?
He ſcarce allow'd me half an eye.
But thou ſhalt anſwer, Lord, for me.

Then came quick wit and Converſation,
And he would needs a comfort be,
And to be ſhort, make an Oration.
But thou ſhalt anſwer, Lord, for me.

Yet when the hour of thy deſign,
To anſwer theſe fine things ſhall come;
Speak not at large, ſay, I am thine:
And then they have their Anſwer home.

The Reſt. F. Q.

How is the anxious Soul of man beſool'd
In his deſire,
That thinks a Hectick Fever may be cool'd
In flames of Fire;
Or hopes to rake full heaps of burniſht Gold
From naſty Mire!
A whining Lover may as well requeſt
A ſcornful Breaſt,
To melt in gentle tears, as woe the world for reſt.

VVhoſe Gold is double with a careful hand,
His cares are double;
The Pleaſure, Honour, VVealth of Sea and Land
Bring but a trouble;
The world it ſelf, and all the world's command
Is but a bubble:
The ſtrong deſires of man's inſatiate breaſt
May ſtand poſſeſt
Of all that earth can give, but earth can give no reſt.

The world's a ſeeming Paradiſe, but her own
And man's Tormenter;
Appearing fixt, but yet a rowling-ſtone:
VVithout a center
It is a vaſt circumference, where none
Can find a Centre: (reſt;
Of more than earth can earth make none poſ-
And he that leaſt (reſt.
Regards this reſtleſs world, ſhall in this world find

The Retreat, Return. F. Q.

Lord, when we leave the world, and come to thee,
How dull, how ſlug are we!

But

But when at earth we dart our wing'd deſire,
VVe burn, we burn like Fire.
If pleaſure becken with her balmy hand,
Her beck's a ſtrong command.
If honour call us with her Courtly breath,
An hours delay is death.
If Profits Golden finger'd charms inveigle's,
VVe clip more ſwift than Eagles.
Lord, ſtop our Flight, and turn our Courſe, that we
May fly as faſt to thee.

Sunday. G. H.

O day moſt calm, moſt bright;
The Fruit of this, the next world's Bud;
Th' Indorſment of ſupreme delight,
VVrit by a Friend, and with his Blood;
The Couch of time, cares Balm and Bay;
The week were dark but for thy light:
Thy torch doth ſhow the way.

The other dayes, and thou
Make up one man, whoſe face thou art,
Knocking at Heaven with thy brow:
The worky dayes are the back part;
The burden of the week lies there,
Making the whole to ſtoop and bow
Till thy releaſe appear.

Man had ſtraight forward gone
To endleſs death: but thou doſt pull
And turn us round to look on one,
VVhom, if we were not very dull
VVe could not chooſe but look on ſtill;
Since there is no place ſo alone,
The which he doth not fill.

Sundayes the Pillars are,
On which Heaven's Palace arched lies:
The other dayes fill up the ſpare
And hollow room with vanities.
They are the fruitful Beds and Borders
In God's rich Garden: that is bare
Which parts their ranks and orders.

The Sundayes of man's Life
Threaded together, on time's ſtring,
Make bracelets to adorn the wife,
Of the Eternal Glorious King.
On Sunday Heaven's Gate ſtands ope;
Bleſſings are plentiful and rife,
More plentiful than hope.

This day my Saviour roſe,
And did incloſe this Light for his:
That as each Beaſt his Manger knowes,
Man might not of his Fodder miſs.
Chriſt hath took in this piece of ground;
And made a Garden there for thoſe
Who want Herbs for their wound.

The Reſt of our Creation
Our great Redeemer did remove
With the ſame ſhake, which at his Paſſion
Did earth, and all things with it move.
As *Sampſon* bore the doors away,
Chriſt's hands though nailed, wrought our Salvation,
And did unhinge that day.

The brightneſs of that day
We ſullied by our foul offence:
Wherefore that Robe we caſt away,
Having a new at his expence,
Whoſe Drops of Blood paid the full price,
That

That was required to make us gay,
And fit for Paradiſe.

Thou art a day of Mirth:
And where the week dayes trail on ground,
Thy Flight is higher as thy Birth.
O let me take thee at the bound,
Leaping with thee from ſeven to ſeven,
Till that we both, being toſs'd from Earth,
Fly hand in hand to Heaven.

The Church. G. S. in *Pſal.* 84.

O how amiable are
Thy abodes, great God of war!
Happy men who ſpend their dayes
In thy Courts, there ſing thy praiſe.
Happy, who on thee depend;
Thine their way, and thou their end.
One day in thy Courts alone,
Far exceeds a Million.
In thy houſe contemn'd and poor,
I had rather keep a door,
Than with wicked men poſſeſs,
All that they call happineſs.
O thou Shield of our defence!
O thou Sun, whoſe influence
Sweetly glides into our hearts!
Thou, who all to thine imparts!
Happy! O thrice happy he,
VVho alone depends on thee.

The Young Man's Mirth. F. Q. * *Eccl.* 11. 9.

* *Young man Rejoyce*: what jolly mirth is here!
Let thy heart chear thee: what delicious chear!

In thy Young dayes: thy cares will relish sweeter.
Walk thy own wayes: thy cares will pass the fleeter.
Please thine own heart: carve where it likes thee best.
Delight thine Eyes: and be a joyful Guest.
But know withall, the day will come, wherein
Thy Judge will doom thee for the deeds th'hast done.
O what a Feast! O what a reckoning's here!
Thy cates are sweet; the shot's extreamly dear.

Grace. G. H.

My Stock lies dead, and no increase
Doth my dull Husbandry improve:
O let thy Graces without cease
Drop from above.

If still the Sun should hide his Face,
Thy house would but a Dungeon prove,
Thy works nights Captives; O let Grace
Drop from above.

The Dew doth every Morning fall;
And shall the Dew out-strip thy Dove?
The Dew, for which Grass cannot call,
Drop from above.

Death is still working like a Mole,
And digs my Grave at each remove:
Let Grace work too, and on my Soul
Drop from above.

Sin is still hammering my heart
Unto a hardness, void of love:
Let suppling Grace, to cross his Art,
Drop from above.

O come!

O come! for thou dost know the way:
Or if to me thou wilt not move,
Remove me where I need not say,
Drop from above.

Contentment. R. S.

I dwell in Grace's Court,
Enricht with Virtue's rights:
Faith guides my wit, Love leads my will;
Hope all my mind's delights.

In lowly vales I mount
To pleasure's highest pitch:
My honest meanness Honour brings,
My poor Estate is rich.

My Conscience is my Crown,
Contented thoughts my rest.
My heart is happy in it self;
My Bliss is in my Breast.

Enough, I reckon wealth;
A mean, the surest Lot;
That lies too high for base contempt,
Too low for envies shot.

My wishes are but few;
All easie to fulfil:
I make the limits of my power,
The bounds unto my will.

I feel no care of Coin;
Well-doing is my wealth:
My mind to me an Empire is,
While Grace affordeth health.

Prosperity. F. Q.

Take heed, thou prosperous sinner, how thou liv'st
In sin, and thriv'st.

Thou

Thou that dost flourish in thy heaps of Gold,
And Sums untold.
Thou, that hadst never reason to complain
Of Cross or Pain:
VVhose unafflicted Conscience never found
Nor check, nor wound.
Believe it, *Prosper*, thy deceitful lease
Affords thee neither wealth, nor joy, nor peace.
Thy Golden heaps are nothing but the price
Of Paradise:
Thy flatt'ring pleasures, and thy aery joyes,
But painted toyes:
Thy peaceful Conscience is but like a dog,
Ty'd in a clog.
Believe it, *Prosper* thy deceitful Lease
Allows thee neither wealth, nor joy, nor peace.
Thy heaps of Gold will stand thee in no steed
At greatest need:
Thy empty pleasure will convert thy laughter
To groans hereafter.
Thy silent Conscience when inlarg'd, will roar,
And rage the more.
Believe it, *Prosper* thy deceitful lease
Affords thee neither wealth, nor joy, nor peace.

Paradise. G. H.

I bless thee Lord, because I *GROW*
Among thy trees, which in a *ROW*,
To thee both Fruit and Order *OW*.

*w*hat open Force, or hidden *CHARM*
Can blast my Fruit, or bring me *HARM*,
*w*hile the inclosure is thine *ARM*.

Inclose me still for fear I *START*,
Be to me rather sharp and *TART*
Then let me want thy hand and *ART*.

*w*hen

When thou doſt greater Judgments *SPARE*,
And with thy knife but prune and *PARE*.
Ev'n fruitful trees more fruitful *ARE*.

Such ſharpneſs ſhowes the ſweeteſt *FREND*:
Such cuttings rather heal then *REND*:
And ſuch beginnings touch their *END*.

Several ſins. F. Q.

Drunkenneſs.

It is a Thief, that oft before his face,
Steals man away, and layes a beaſt in's place.

Groſs ſin.

It is a ſhow'r, which e're we can get in,
And find a ſhelter, wets us to the ſkin.

Sin of Infirmity.

Is like the falling of an *April*-ſhow'r:
'Tis often rain, and ſun-ſhine in an hour.

Sin of Cuſtom.

Is a long ſhow'r beginning with the light;
Oft-times continuing till the dead of night.

Sin of Ignorance.

It is a hideous miſt, that wets amain,
Though it appears not in the form of rain.

Crying ſin.

It is a ſudden ſhow'r that tears in ſunder, (der.
The cope of Heaven, and alway comes with thun-

Sin of Delight.

Is like a feather'd ſhow'r of ſnow, not felt,
But ſoaks to th' very ſkin when e're it melt.

Sin of Preſumption.

Does like a ſhow'r of hail, both wet and wound
With ſudden death, or ſtrikes us to the ground.

The ſin of Sins.

It is a ſulph'rous ſhow'r, like that which fell.
On *Sodom*, ſtrikes and ſtrikes to th' pit of Hell.

Lord

Lord, let thy saving Grace thy servants shrow'd,
Till we arrive whome's neither shower nor cloud.

Repentance. F. Q.

'Tis not to cry God mercy, or to sit
And droop; or to confess that thou hast fail'd:
'Tis to bewail the sins thou didst commit,
And not commit those sins thou hast bewail'd.
He that bewails, and not forsakes them too,
Confesses rather what he means to do.

Praise. G. H.

King of Glory, King of Peace!
I will love thee:
And that love may never cease,
I will move thee.

Thou hast granted my request,
Thou hast heard me:
Thou did'st note my working breast;
Thou hast spar'd me.

Therefore with my utmost art,
I will sing thee:
And the cream of all my heart
I will bring thee.

Though my sins against me cry'd,
Thou didst clear me:
And alone, when they reply'd,
Thou didst hear me.

The Offering.

Since my sadness
Into Gladness
Lord thou dost convert,
O accept
What thou hast kept
As thy due desert.

Had

Had I many,
Had I any,
(For this heart is none)
All were thine,
And none of mine,
Surely thine alone.
Yet thy favour
May give savour
To this poor Oblation;
And it raise
To be thy praise,
And be my Salvation.

Light. A. C.

Hail active nature's watchful life and health!
Her joy, her ornament and wealth!
Hail to thy Husband heat, and thee!
Thou the world's beauteous Bride, the lustry Bride-(groom he.
Say from what Golden quivers of the Sky,
Do all thy winged arrows fly?
Swiftness and Power by Birth are thine:
From thy great Sire they came, thy Sire the word (Divine.
'Tis I believe, thine archery to shew,
That so much cost in colours thou,
And skill in painting dost bestow
Upon thine antient arms, the gaudy Heavenly bow.
Swift as wing'd thoughts their light carrier do
Thy race is finisht when begun: (run
Let a Post-Angel start with thee,
And thou the Goal of earth shalt reach as soon as he.
Thou in the Moons bright chariot proud and gay,
Dost thy bright world of Stars survey;
And all the year doth with thee bring (spring
A thousand flowry lights, thine own Nocturnal
Thou,

Thou *Scythian* like doſt round thy lands above
The Suns gilt tent for ever move;
And ſtill as thou in pomp doſt go,
The ſhining Pageants of the world attend thy ſhow.

Nor amidſt all theſe triumphs doſt thou ſcorn
The humble glow-worms to adorn,
And with thoſe living ſpangles gild
(O greatneſs without pride) the buſhes of the field.

Night, and her ugly ſubjects thou doſt fright;
And ſleep, the lazy Owl of night:
Aſham'd, and fearful to appear (miſphere.
They ſkreen their horrid ſhapes with the black He-

At thy appearance fear it ſelf growes bold;
Thy ſun-ſhine melts away his cold:
Enconrag'd at the ſight of thee, (Knee.
To the Cheek colour comes, and firmneſs to the

Ev'n luſt, the maſter of a harden'd face,
Bluſhes, if thou be'ſt in the place;
To darkneſs Curtains he retires,
In ſympathiſing night he rowls his ſmoaky fires.

When *Queen of Beauties*, thou life'ſt up thy head,
Out of the Mornings purple bed,
The quire of birds about thee play,
And all the joyful world ſalutes the riſing day.

All the worlds brav'ry that delights our eyes,
Is but thy ſeveral liveries;
Thou the rich dye on them beſtow'ſt, ('ſt.
Thy nimble pencil paints this landſhape as thou go-

A crimſon garment in the roſe thou wear'ſt:
A Crown of ſtudded Gold thou bear'ſt;
The Virgin-lillies in their white,
Are clad but with the lawn of almoſt naked light.

The Violet like a little Infant ſtands,
Girt in thy purple ſwadling bands:

On

On the fair Tulip thou doſt dote:
Thou cloth'ſt it in a gay, and party colour'd coat.
But when firm bodies thy free courſe oppoſe,
Gently thy ſource the Land o're flows;
Takes there poſſeſſion, and does make
Of colours mingled, light, a thick and ſtanding lake.
But the vaſt Ocean of unbounded day,
In th' Empyræan Heaven does ſtay:
Thy Rivers, Lakes and Springs below
From thence took firſt their riſe, thither at laſt
(muſt flow.

Succeſs. G. S. Pſal. 127.

Unleſs the Lord the houſe ſuſtain,
They build in vain,
In vain they watch unleſs the Lord,
The City Guard.
In vain ye riſe before the light,
And break the ſlumbers of the night:
In vain the bread of ſorrows eat,
Got by your ſwear;
Unleſs the Lord with good ſucceſs
Your labours bleſs:
For he all good on his beſtows.
And crowns their eyes with ſweet repoſe.

Hope. A. C.

Hope of all ills that men endure,
The only cheap and univerſal cure!
Thou captives freedom, and thou ſick mans health!
Thou looſers victory, and thou beggars wealth!
Thou Manna, which from Heav'n we eat,
To ev'ry taſt a ſeveral Meat!
Thou ſtrong retreat! thou ſure intail'd Eſtate,
Which nought has power to alienate!
Thou pleaſant, honeſt flatterer! For none
Flatter unhappy men but thou alone.

Hope,

Hope, thou first fruits of happineſs!
Thou gentle dawning of a bright ſucceſs!
Thou good preparative, without which our joy
Does work too ſtrong and whilſt it cures deſtroy;
Who out of tortures reach doſt ſtand,
And art a Bleſſing ſtill in hand!
Whilſt thee, her *Earneſt-money* we retain,
We certain are to gain,
Whether ſhe her bargain break, or elſe fulfil;
Thou only good, not worſe for ending ill.

Brother of Faith, 'twixt whom and thee
The joyes of Heaven and Earth divided be!
Though faith be Heir, and have the firſt Eſtate,
Thy portion yet in moveables is great.
Happineſs it ſelf's all one
In thee, or in Poſſeſſion:
Only the future's thine, and preſent his:
Thine's the more hard and noble bliſs.
Beſt Apprehender of our joyes which haſt
So long a reach, and yet canſt hold ſo faſt.

Good Conſcience. Q.

A Conſcience pure, unſtain'd by ſin,
Is Braſs without, and Gold within.

The Holy Heart. F. Q.

The Royal Off-ſpring of a ſecond Birth,
Sets ope to Heaven, and ſhuts the doors to Earth.
If Earth (Heavens Rival) dart her idle Ray,
To Heaven 'tis wax, and to the world 'tis Clay.
If earth preſent delights, it ſcorns to draw;
But, like the Jet unrubb'd, diſdains that ſtraw.
No hope deceives it, and no doubt divides it;
No grief diſturbs it, and no errour guides it.
No fear diſtracts it, and no rage inflames it;
No guilt condemns it, and no folly ſhames it.
No ſloth beſots it, and no luſt intrals it;
No ſcorn afflicts it, and no paſſion galls it.

It

It is a Carknet of immortal Life;
An Ark of Peace; the lists of sacred strife;
A purer piece of endless transitory;
A shrine of Grace, a little Throne of Glory.
A Heaven born Off-spring of a new born Birth;
An earthly Heaven, an ounce of Heavenly earth.

Man's Life. F. Q.

Our life is nothing but a winters day:
Some only break their fast, and so away:
Others stay dinner, and depart full fed;
The deepest age but sups, and goes to bed.
He's most in debt that lingers out the day:
Who dies betime has less, and less to pay.

Man's Folly. I. C.

Lord, what a foolish thing is man!
How fond is he of toyes!
How does he spend that little span
Of his in empty joyes!

But for that precious soul of his,
He takes no further care
To fit it for immortal bliss
Such thoughts too serious are.

Himself to every pleasure gives,
And drowns his soul in lust:
In all destructive sins he lives,
'Till levell'd with the dust.

Give me, O Lord, that pious care,
And that obsequious love;
That all my actions may declare,
I seek that place above.

Where we from sin exempt shall be;
From sorrow and from tears:
And where no trouble we shall see,
Nor be disturb'd with fears.

Christ Crucified. R. F.

Behold and see, if ever any pain
Did match his sorrow who for us was slain!
Lo, God bleeds on the Gross! high Heav'n descends
In blood to make man and his Maker friends.
When guilty man lay doom'd Eternally
To Death and Hell, ev'n God himself could dye,
And smile upon those wounds, that spear, that grave,
Which our Rebellion merited and gave.
This love exceeds all height: yet I confess
'Twas God that did it, how could it be less?

Death. J. D.

Death, be not proud, though some have called thee
Mighty and dreadful: for thou art not so. (throw,
For those, whom thou think'st thou dost over-
Die not, poor death; nor yet canst thou kill me.
From rest and sleep, which but thy picture be,
Much pleasure, then from thee much more must
And soonest our best men with thee do go, (flow;
Rest of their bones, and souls delivery; (rate men;
Th' art slave to fate, chance, Kings and desspe-
And dost with poyson, war and sickness dwell:
Hard pains or poppy make us sleep as well,
And better then thy stroke: why swell'st thou
One short sleep past, we wake Eternally; (then
And death shall be no more, death, thou shalt dye.

The Resurrection. I. D.

At the round earth's imagin'd corners blow
Your trumpets, Angels: men arise, arise
From death; you numberless infinities
Of souls unto your scatter'd bodies go;
All whom one flood did, and fire shall o'erthrow;
All whom war, death, age, agues, tyrannies,
Despair, law, chance hath slain, and you whose
Shall behold God, and never tast death's wo. (eyes

But

But let them ſleep, Lord, and me mourn a ſpace,
For if above all theſe my ſins abound,
'Tis late to ask abundance of thy Grace,
When we are there. Here on this lowly ground
Teach me how to repent: for that's as good
As if th' 'adſt ſeal'd my pardon with thy blood.

The Judgment-Day. R. C.

Hear'ſt thou my Soul, what ſerious things,
The Prophets ſay, the Pſalmiſt ſings
Of a ſtrict Judge from whoſe ſharp ray,
The world in flames ſhall fly away.

O that fire! before whoſe face
Heav'n and Earth ſhall find no place.
O thoſe eyes! whoſe angry light
Muſt be the day of that dread night.

O that trump! whoſe blaſt ſhall run,
An even round with th' circling ſun,
And urge the murm'ring graves to bring
Pale Mankind forth to meet their King.

Horrour of nature, Hell and Death!
When a deep groan ſhall from beneath
Cry out, *we come, we come*; and all
The caves of night anſwer one call.

O that book! whoſe leaves ſo bright
Will ſet the world in ſevere light:
O the Judge! whoſe Hand, whoſe Eye,
None can endure, yet none can fly.

Yet thou giv'ſt leave, dread Lord, that we
Take ſhelter from thy ſelf in thee;
And with the wings of thine own Dove
Fly to thy Sceptre of ſoft love.

Mercy, my Judge, mercy I cry,
With bluſhing cheek, and bleeding eye:
The conſcious colours of my ſin
Are red without, and pale within.

O let

O let thine own ſoft bowels pay
Thy ſelf, and ſo diſcharge that day.
If ſin can ſigh, love can forgive:
O ſay the word, my ſoul ſhall live.

O when thy laſt frown ſhall proclaim
The flocks of goats to folds of flame;
And all thy loſt ſheep found ſhall be,
Let *come ye bleſſed* then call me.

Heaven. G. F.

Behold this houſe where man doth now reſide.
The flow'rs pour out their odours in his way:
To ſerve him all the creatures take a pride:
The winds do ſweep his chambers ev'ry day,
And clouds do waſh his rooms: the ceiling gay
Starred aloft the gilded knobs imbrave.
If ſuch a houſe God to another gave, (have?
How ſhine thoſe glitt'ring Courts he for himſelf will

And if a ſullen cloud, as ſad as night,
In which the Sun may ſeem imbodied,
Depur'd of all his droſs we ſee ſo white,
Burning in melted Gold his watry head.
Or round with Ivory edges ſilvered,
What Luſtre ſuper-excellent will he
Lighten on thoſe that ſhall his ſun-ſhine ſee,
In that all glorious Court, in which all glories be.

If but one Sun with his diffuſive fires, (light;
Can paint the Stars, and the whole world with
And joy and life into each heart inſpires;
And ev'ry Saint ſhall ſhine in Heaven as bright
As doth the Sun in his tranſcendent might,
(As faith may well believe what truth once ſayes)
What ſhall ſo many Suns united Rayes
But dazle all the eyes, that now in Heav'n we praiſe?

Here that bright band, that now in triumph ſhines,
And that (before they were inveſted thus)

In

In earthly bodies carried Heavenly minds,
Pitch, round about a Throne moſt glorious,
Their ſunny tents, and houſes luminous;
All their Eternal day in Songs employing,
Joying their end, without end of their joying,
While their Almighty Prince, deſtruction is de-
(ſtroying.
Full, but yet never cloy'd with what might whet
And dull the keeneſt craving Appetite:
Where never Sun did riſe, nor ever ſet;
But one Eternal day, and endleſs light
Gives time to thoſe, whoſe time is infinite:
Speaking with thought, obtaining without fee;
Beholding him whom never eye could ſee,
And magnifying him, that cannot greater be:
How can ſuch joy as this want words to ſpeak?
And yet what words can ſpeak ſuch joy as this?
Far from the world that might their quiet break,
Here the glad ſouls the face of beauty kiſs,
Pour'd out in pleaſure on their beds of bliſs:
And drunk with Nectar-Torrents, ever hold
Their eyes on him, whoſe Graces manifold,
The more they do behold, the more they would
(behold.

Happineſs. F. Q.

I love, and have ſome cauſe to love the earth:
She is my Makers creature; therefore good:
She is my Mother; for ſhe gave me birth:
She is my tender Nurſe; ſhe gives me food.
But what's a creature, Lord, compar'd with thee?
Or what's my Mother, or my Nurſe to me?

I love the Air; her dainty ſweets refreſh
My drooping ſoul, and to new ſweets invite me:
Her ſhrill-mouth'd quire ſuſtain me with their fleſh,
And with their *Polyphonian* notes delight me.
But what's the air, or all the ſweets that ſhe
Can bleſs my Soul withal, compar'd to thee?

I love the Sea; ſhe is my fellow-creature,
My careful Purveyor; ſhe provides me ſtore;
She walls me round; ſhe makes my diet greater;
She wafts my treaſure from a forreign ſhore.
But Lord of Oceans, when compar'd with thee,
What is the Ocean, or her wealth to me?

To Heaven's high City I direct my Journey,
Whoſe ſpangled Suburbs entertain mine eye;
Mine eye, by contemplations great attorney,
Tranſcends the Cryſtal pavement of the Sky.
But what is Heav'n great God, compar'd to thee?
Without thy preſence Heav'n's no Heaven to me.

Without thy preſence earth gives no refection;
Without thy preſence ſea affords no treaſure;
Without thy preſence air's a rank infection;
Without thy preſence Heav'n it ſelf's no pleaſure.
If not poſſeſt, if not enjoy'd in thee,
What's earth, or ſea, or air, or Heav'n to me?

The higheſt honours of the World can boaſt,
Are Subjects far too low for my deſire:
The brighteſt beams of Glory are (at moſt)
But dying ſparkles of thy living fire.
The prondeſt flames that earth can kindle, be
But nightly Glow-worms, if compar'd to thee.

Without thy preſence, wealth are bags of cares;
Wiſdom, but folly; joy, diſquiet ſadneſs:
Friendſhip is treaſon, and delights are ſnares; (neſs.
Pleaſures but pain, and mirth, but pleaſant mad-
Without thee, Lord, things be not what they be;
Nor have they being when compar'd with thee.

In having all things, and not thee, what have I?
Not having thee, what have my labours got?
Let me enjoy but thee, what farther crave I?
And having thee alone, what have I not?
I wiſh nor Sea, nor Land, nor would I be
Poſſeſt of Heav'n, Heav'n unpoſſeſt of thee.

FINIS.